

THE SIGNIFICANCE
OF
ANCIENT RELIGIONS

E. NOEL REICHARDT M.D.

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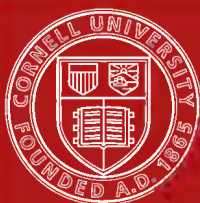
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THE SIGNIFICANCE
OF
ANCIENT RELIGIONS



THE SIGNIFICANCE OF ANCIENT RELIGIONS

In relation to
HUMAN EVOLUTION AND BRAIN DEVELOPMENT

BY
E. NOEL REICHARDT, M.D., LOND.

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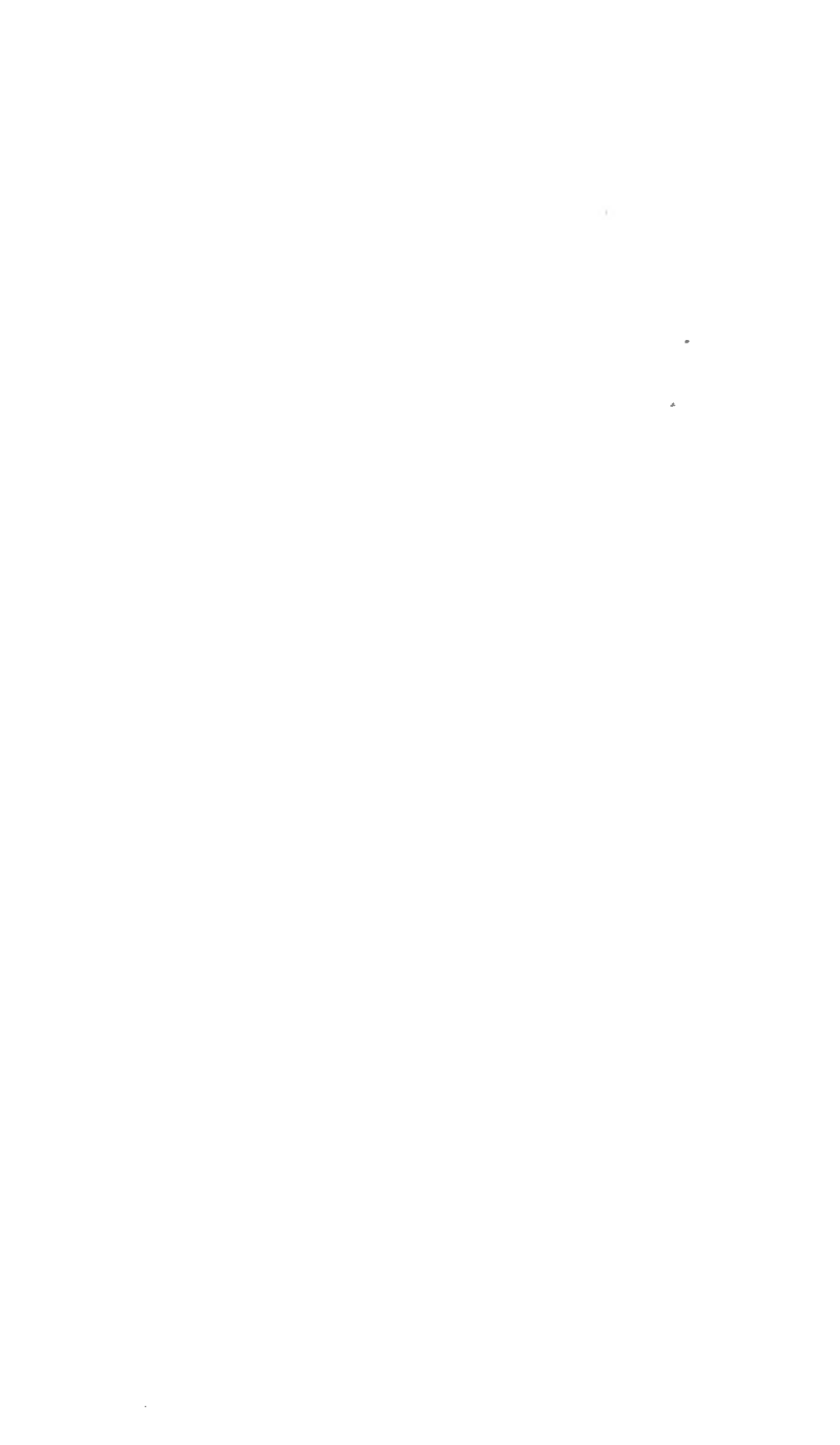
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INTRODUCTION

THE title of this work refers especially to the ancient religions of Oriental Paganism. The revelation of God in the figure of Jehovah is only dealt with, in the first place, to emphasise His complete separateness from the deities worshipped in those heathen cults; and in the second place to show that the conception of evolution which the study of these religions unfolds, leads us to the historic proof of the assumptions of Judaism and Christianity. The separateness of Jehovah is not sufficiently emphasised in current works on Comparative Religion; and if I am to develop my theme without prejudice, it is necessary that it should be clearly impressed on the reader, and that he should constantly bear it in mind.

For what I propose to show in this work is that these ancient religions embody within themselves a continuous progression of ideas which—studied in the light of all our modern knowledge, and with special reference to their psychological value—completely reveal to us the evolutionary process responsible for the historical progression of humanity. I mean by the historical progression of humanity that perspective of human evolution during the last eight thousand years which embraces all the facts established by history, by anthropology, by the study of Comparative Religion, and by archæology. These religions are the expression of the development which has actually taken place in humanity during this period. The evolutionary process revealed in these religions is that of one continuous wave of vital energy acting unceasingly on a pre-existing form of life for many thousands of years, and lifting it to higher levels of capacity and of intelligence. The process,

indeed, bears a striking likeness to that adumbrated in Bergson's "Creative Evolution"—with certain distinctions and differences. And the practical value of the study of these ancient religions lies in this, that not only does it acquaint us with the forces that have determined human history and built up human character; it affords us, moreover, the key to all the bewildering problems of modern psychology. For these religions tell us exactly what has taken place in the human brain during this period of development.

The evolutionary process—the continuous wave of vital energy—has propagated itself through a series of smaller wavelets, giving rise to the rhythmic growth and decay of great communities, which is the most striking characteristic of human history. It has added to the human brain a new layer of cells; and it is the progressive development of this new layer of cells, carried on through each successive wavelet, that has given rise to the astounding phenomena of human history. During the first half of the development, this new mass of cells was barred from contact with the outside world by the pre-existing mind-organ; and only gave rise in consciousness to subjective presentations in which it revealed itself, its origin, and the necessities of its existence. It was these subjective presentations that were the basis of the religious ideas of Oriental Paganism. The great Brahman of the Upanishads—the culminating expression of this development—was the deified Self-consciousness of the individual. Thus the whole of Oriental Paganism is a self-revelation of the cosmic process operating on the individual. In the second half of the development, the new mass of cells has gradually entered into relation with the outside world. The first step of this new phase showed itself in the Greeks, and gave to them that brilliant

power of objective ideation which still glorifies them in our eyes. It was as if in them humanity had been freshly born in a new world which the Oriental nations behind them had never seen, and which they gazed at and handled with all the rapture that accompanies a new sensation. And finally the increasing objective development of the new mass of cells has endowed us with that enormous grasp over the forces and materials of Nature which we possess at the present day.

It is especially to be noted that this conception does not imply anything with regard to the exact relation between mind and brain. The reader may have whatever ideas he likes on this subject without prejudice to the postulate which I have advanced. It is admitted by all psychologists at the present day that the brain is the organ of mind, and there is only difference of opinion on the further question as to the exact nature of the relationship. This relationship does not come within the purview of this work; nor, indeed, is there any reason why the obscurity which surrounds it should hinder our efforts to establish a clear understanding of human evolution and psychology. We are as incapable of stating or of conceiving the ultimate relations of force and matter as we are those of mind and brain; but this incapacity has not prevented us from so dealing with forces and materials as to produce the brilliant achievements of mechanical science. And in the same way we may leave the ultimate relations of mind and brain on one side and pass on to extract, from the sequences of events in human life and human consciousness that history presents to our view, the knowledge of evolution and of psychology that will enable us to deal intelligently with the problems that more immediately confront us in our daily lives.

But it is also an established fact that mind acts on or in us in two ways that are entirely different. It behaves objectively or intellectually; and it behaves subjectively, or intuitionally. And all that is indicated in my postulate is that just as the brain is the organ of mind in its objective phase, so it is the organ of mind in its subjective phase. This of course implies that in the grey matter of the brain two different arrangements of the cells exist corresponding to the two different phases of consciousness. Every student of cerebral anatomy is aware of the fact that a difference of arrangement and relationship does separate the grey matter into two halves. The upper part is very much less intimately connected with the white matter—through which communications are established with the outside world—than the lower; and the cells in the highest layer of its substance still have no connection with the white matter at all. And I say that this is so because, during the specific period of development embraced in the historical perspective of human evolution, this upper part of the grey matter was added to the anatomy of the brain in such a way that its cells were at first completely separate from the lower part, and that it is only as the result and in the course of the development that has taken place in the intervening ages that communications have been established between the two. It was this separate condition of the upper part which made the subjective or intuitional phase of consciousness supreme during the Oriental period of human development; and it is the gradual coming of this upper layer into relation with the outside world which has made the objective phase of consciousness preponderant during the Modern period of human development, and has finally given us that increased grasp over the materials and forces of Nature which we possess at the present day. And I prove

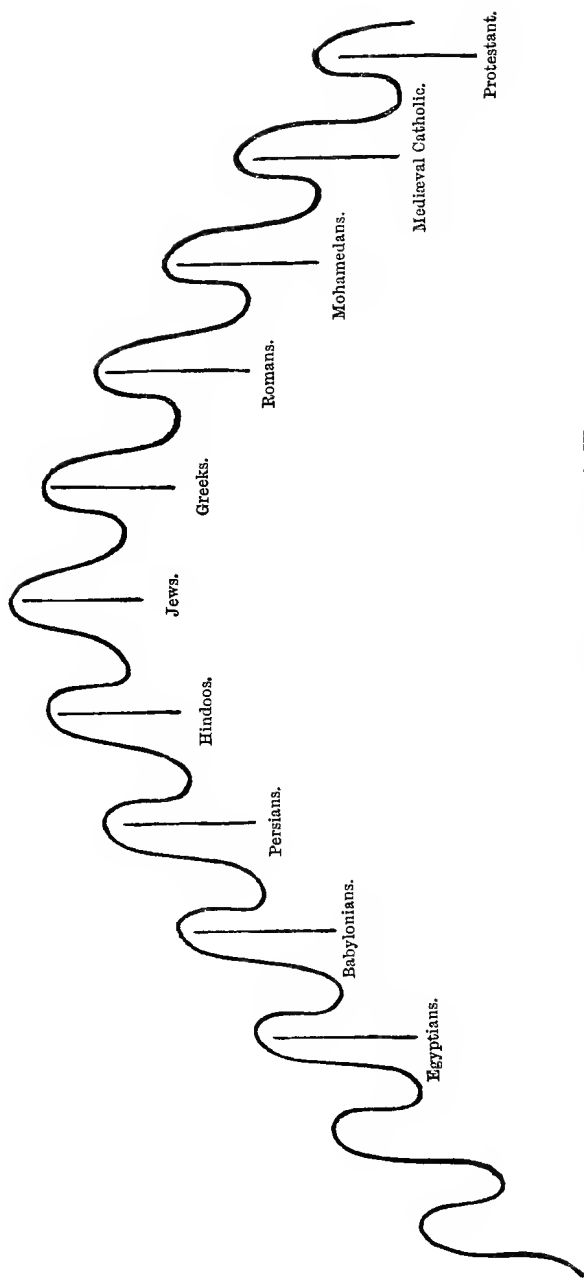


DIAGRAM I.—The Generic Wave.

this by taking these ancient religions and showing that they arose out of a continuous progression of mental states which were the necessary results of the development taking place in the upper part of the grey matter. Step by step I show that the whole historical and religious development of humanity during the last ten thousand years has been the inevitable consequence of the psycho-physiological conditions postulated in my theory.

I will illustrate what I mean by the diagram on the preceding page.

In this diagram a large wave propagates itself through a succession of smaller wavelets. The smaller wavelets, as already said, represent the successive Racial movements which have given rise to the growth and decay of great communities, and through which the evolutionary movement has propagated itself in humanity. The large wave rises to its full height and then subsides. The development signalled by the large wave commenced about six thousand years before Christ, and has operated ever since in one great growth of humanity. In its period of growth it successively affected the early Dynastic Egyptians, the Babylonians, the Persians, and the Hindoos. This was the period during which the new cells produced only a pagan religious consciousness, which was so subjective that it led to the complete neglect, and finally to the complete suppression, of the material civilisation and culture in the midst of which the development started. The period of growth culminated in the Jewish Racial movement: and at this point the energy of the religious consciousness was so great that it reached beyond this particular process that was affecting humanity, and revealed to the individual the Creator of the whole Universe. In its later stages the development propagated itself through the Greek, the Roman, the Mo-

hammedan, and the Mediæval Catholic Racial movements. During this period of subsidence, the new cells have saved themselves from atrophy by entering into relation with the outside world, the oppressive element of Oriental Paganism has gradually decayed, and we now stand at the zenith of a later Racial movement wherein the tendency towards the reintegration of material civilisation and culture is clearly triumphant, and the individual is endowed with a grasp over the forces and materials of Nature which is enormously greater than that possessed by humanity before the development commenced.

This, in brief, is the substance of my theory, and if the reader will follow me, I will prove it beyond all manner of doubt in the following pages. It is a theory which explains every fact in human development, and gives us the key to every problem in morbid psychology. At the same time, it is based on facts and on principles that have been established by biological science, and it adequately recognises the operation of Natural Selection in cosmic evolution. It is a theory, therefore, which is complementary and not antagonistic to Darwin's great work.

BOOK I
THE GENERIC WAVE.

CHAPTER I

RACIAL MOVEMENTS

WITH the aid afforded to us by history, archæology, and anthropology, the evolutionary movement should be more clearly marked out for us in humanity than in any other species or genera of living things. History, in particular, ought to make the process evident; for it chronicles the condition and the actions of human beings in successive periods of time. Yet it is a fact that history, as it has hitherto been taught, does not suggest to us the true perspective of the evolutionary movement. And for this reason: that the historical unit made use of has, with civilised peoples, always been the nation and not the Race. A civilisation is always regarded as the product of the nation in which it occurs, and not of any specific Race of individuals. Its national characteristics are allowed, and even made use of, to separate it from any other state of civilisation which may be occurring in another nation at the same time, and its specific Racial characters, which serve to denote its relationship to such adjacent movements, are scarcely pointed out. Even when the historian ceases to deal simply with the story of a nation, or with the lives of those who are concerned with a particular phase of its existence, and takes broader views—of the history of Mankind, or the history of Civilisation, or the history of any one particular human development—it still remains the fact that the nation is the unit he makes use of.

Now it is undoubtedly true that this point of view has a good deal to recommend it. The civilisation of Great

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Britain is, to a certain extent, a product of the national existence of England; the civilisation of the period of the Renaissance in Italy was, to a certain extent, a product of the national existence of Italy; the civilisation of the Moors in Spain was, to a certain extent, a product of the national existence of Spain—in so far as each of these structures are, and were, based on and built up with materials accumulated within the geographical limits of each one of these nations. But we notice that when we get to a certain distance from these events—and it is only from a distance that you see the right perspective of things in Nature—the national characters of these structures fade away, and other characters become prominent, revealing at last the true outlines of these several structures, and their relation to the rest of the world. For example, we do not usually speak of the Moorish civilisation as a Spanish civilisation, although the Moors dwelt in Spain for nearly 800 years; we think of it as a Mohammedan civilisation, and through this conception bring its real form and character into view, and also its relation to the civilisation of other nations that existed at the same time all around the Mediterranean and elsewhere, and its origin from a great human movement that started from a point in Arabia. At the distance from which we are able to regard this event it seems quite wrong—and justly so—to allow a common nationality possessed by this one and the one immediately succeeding it in Spain, to obscure the separateness of the two movements, and to confound them into one and the same national existence. The civilisation in Spain that succeeded that of the Moors was a structure quite different in character, nay more, it was one so deadly antagonistic to the latter, that the Catholic Spaniards never rested till they had bundled the Moors neck and crop out of the country they had lived

in for so long, and raised to such a pinnacle of fame. So, again, it is scarcely less clear that if we regard the civilisation of the period of the Renaissance in Italy as a product merely of the national existence of Italy, we are likely to lose sight of the essential features of that civilisation, a civilisation which was directed by exactly the same forces, and arose from exactly the same origin as the civilisation of the same period in other nations, in Austria, Germany, Belgium, France, and Spain. In these two instances we see at once that it would be wrong to allow the national character of a civilisation to obscure other characters that it possesses, characters which belong to it as part of a continuous progressive movement visible in the history of Mankind. That the same thing is not so clear with regard to our own civilisation is simply due to the fact that we are in the midst of it, and cannot therefore without considerable violence to our subjective feelings, look at it from a point of view which gives us its real perspective. Yet a moment's reflection cannot fail to bring some idea of the truth, that the characters that make the civilised growth of England part of the general growth of the Protestant movement are far in excess of the characters that make the England of the present day and the England of the thirteenth century one and the same nation.

A nation, in fact, is a geographical expression. It is, in most instances, an artificial construction, consisting of several ethnological groups, whose union is based on political considerations and identified with the possession of a common country. Within it occur the Racial movements of its different ethnological groups, with their different natures and their different ideals; and it is the function of statecraft to maintain between these a safe equilibrium, which has finally the effect of obscuring their outlines and of con-

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founding them into one national existence. It is this final result of state-craft which renders the histories of nations, as such, useless to us from an evolutionary point of view; for they offer to our view a general effect, resulting from the inter-action of several Racial movements, in which it is almost impossible to study effectively that of any one in particular. The historian himself becomes of necessity blinded to that which we especially want to see. Hence, although the point of view which regards nations as the units in the movement of mankind is one easy to grasp because of its prominent geographical features, it is not one from which the evolutionary movement in Humanity can be seen in its true perspective.

Bearing this in mind, let us search for the evolutionary movement in humanity.

If we take a bird's eye view of the history of Mankind, we are struck at once by the limited area which the tendency to progress has occupied at any one time. There is no general tendency to progress visible diffused throughout Mankind. Instead, we have appearing here and there in successive periods of time, well-defined expansions of developmental vigour, that lift particular masses of individuals far above the general level of surrounding humanity. These expansions appear sometimes to be seated in one nation alone; at other times they involve several at one and the same time. They are therefore not geographical, but are solely dependent on the common action of large masses of individuals. The movement generated by these expansions radiates into far distant regions, but their centres of origin remain easily distinguishable. None of these expansions last indefinitely. They have each a definite origin, they last a certain length of time, and they finally come to an end. They all, indeed, seem to last very much the same

length of time, so that even at first sight there is observable a rhythm about them which cannot fail to attract our attention. These expansions culminate in what are called civilisations; it is by them, and during their continuance, that everything that belongs to our state, as civilised human beings or as the highest class of living creatures, has come into existence. These expansions, in short, constitute the units of the evolutionary movement in humanity.

Such, for example, is the character of the movements that culminated in the Jewish, the Greek, the Roman, the Mohammedan, the Mediæval Catholic, and the Modern Protestant civilisations. Roughly speaking, they each lasted about a thousand years; the Jewish from 1500 B. C. to 500 B. C.; the Greek from 1100 B. C. to 100 B. C.; the Roman from 500 B. C. to 500 A. D.; the Mohammedan from the sixth to the sixteenth centuries; the Mediæval Catholic from the eleventh century to the present day, when all the nations involved in it are sinking rapidly and inevitably in its decay; finally, the Modern Protestant movement, which commenced at the end of the fifteenth and promises to reach its zenith in the twentieth century.

The remarkable rhythm of their successive occurrences and disappearances at once suggests the idea that they were determined by causes lying altogether outside the control of the individuals concerned. We seem to stand in face of a cosmic process, which the accumulated wisdom of successive civilisations has not been able to interfere with. We know that, as a matter of fact, the efforts of all the individuals concerned in each movement were directed towards the maintenance in perpetuity of their own particular movement, and the suppression of all others. Yet each movement appears to have had its appointed time, no doubt affected to a certain degree by the wisdom of those involved

in it or the dangers that assailed it, and then to have passed away; whilst either in its neighbourhood or in some distant region, another movement made its appearance, and followed the same cycle of changes.

The Jews, the Greeks, and the Romans were progressive races of a magnificent stature intellectually and morally. Greater than these, as they were in their periods of growth, the earth has never yet seen amongst all its living creatures; to them we owe the present setting of Religion, Art, Philosophy, and Law into the texture of civilisation. Yet these Races decayed; nor did the frantic exhortations of isolated individuals, or the great memories oft resuscitated of past achievements, nor even the threatening roar of the enemy at their gates, avail in the least to arrest this decay. And if these Races—these great pillars of our civilised state—decayed, it is simply absurd for us to shut our eyes to the fact that is taught us by a general survey of history, that this phenomenon of Racial decay is a rhythmically recurrent one in Nature. In whatever manner formed characters of brain or body are transmitted by hereditary processes, this much must be certain, that the propagation of those qualities by which the life of a Race maintains and expresses itself, takes place in a perfectly independent manner, which cannot be affected in the slightest degree by education, nor by any other process that we can invent. Races decay simply because the forces that bind them together and lift them up on high during the first portion of their existence, ebb away from them at a later period.

The rhythm of these movements reminds us of that which marks the succession of generations of individuals. If each of these movements represented the life of a distinct organism, the resemblance in rhythm could not be closer.

But let us examine more closely the life-history of these

individual movements, and see whether it is really comparable to that of individuals.

There is at least one Race—that which produced in fairly recent times the progressive civilisation of the various Mohammedan nations of the Dark and Middle Ages—whose commencement is well within the limits of our historical knowledge; whilst the present condition of all its branches forms the richest material that the world offers for the study of social disintegration. It, therefore, offers itself to us for study. It is also of especial value to us, as no one amongst us would put forward, as a reason for the separation of the Mohammedan Race from the other people of Arabia, and its later triumphs, the possession by the former of any special form of divine grace. And its Asiatic characters keep it distinct from the European Racial movements that preceded and succeeded it; so that even to-day all its features stand out very clearly.

The Mohammedan movement owed its origin to the contact of the disintegrating Jewish Race, after the destruction of Jerusalem by the Romans, with certain of the tribes of the Hedjaz in Arabia. The scattered Hebrews mingled freely with many other people, even in Arabia itself, but it was only in these particular tribes that the new element appeared. The coalescence in their case was attended, therefore, by certain special features, to which the birth of the new element must have been due. Five hundred years after the destruction of Jerusalem, the conditions necessary for the appearance of this new element were probably complete. The Race was fully formed, but was not as yet separated from the surroundings and coverings of its embryonic existence. That it was fully formed, however, is sufficiently proven by the remarkable results that followed immediately on the appearance of Mohammed. Through his genius it

uttered its first cry of life, and stood forth, suddenly conscious of itself and of its destinies in the objective world. Within a few years there sprang into existence out of the heterogeneous elements of which the population of the Hedjaz was composed,—elements in which discord, pettiness of feeling and the intensest apathy towards anything that went beyond the fulfilment of the immediate necessities of an animal life, had for ages reigned supreme—a new Race, intensely expansive, filled with the idea that its mission was to teach and to govern the world, and ready to dare and to suffer everything for the mere satisfaction of vague longings that had no body in them, and had never disturbed the matter-of-fact lives of their forefathers. To ascribe all this to the promises of Mohammed with regard to the pleasures of a future life is the essence of folly and the refuge of bigotry. It is sufficient to note that neither the peoples of Yemen or of Nejd, nor of any of the other divisions of the Peninsula, responded in the same way to the call, though they were all Arabians, speaking the same language, influenced by the same feelings, and leading the same manner of life, as those of the Hedjaz in previous times. They bowed to the expansive spirit of the new Race, and they followed at first in its wake, anxious to profit by the conquering spirit that had so unaccountably manifested itself. But they soon dropped behind, and severed all connection with the movement when they found that its course was not to be attended with the lawlessness, the rapine, and the plunder, that they had hoped for; when it became evident that its objective was civilisation and not a repetition on a larger scale of the life of the desert.

The history of this Race during the next four hundred years of its existence is well known. It spread itself over an enormous portion of the surface of the world, ruthlessly

destroying by fire and sword all obstacles that stood in its way. And it is to be noted that this occurred, not because of any pressure from over-population in the Hedjaz, not because they were stimulated into united and aggressive activity through the hostility and encroachments of external enemies; not, in short, through any condition of the environment, not through the pressure of circumstances, not because of the struggle for existence; but simply because of an internal exuberance of energy which impelled them so to act; simply because, as they expressed it, it was the will of God that they should do so. The spontaneity and magnitude of the impelling forces of internal growth are, indeed, particularly manifested in this period of their history. For this Race always remained remarkably small in numbers in comparison with the enormous masses of individuals that it assimilated and leavened into civilised nations. They were all distinct and separate from one another, and often engaged in mutual hostilities; yet they shared one great texture of civilised thought and action, because of the similarity of the forces that propelled them. And it was during this early period of youthful vigour, and during this period only, that this texture was woven. All the laws and customs indigenous to the soil of Islam, which we see to-day amongst the various branches of this Race, were formed during that period.

Presently the brutal vigour of this first period softened, and during the next few centuries, the several capitals of the Mohammedan nations were the centres of a vigorous and progressive civilisation, just as London, New York, and Berlin are to-day. Commerce flourished exceedingly, and all the arts and sciences were diligently advanced. It was essentially a literary age, when even the meanest individual was not altogether incapable of giving to his thought a cul-

tured expression. A tolerant and enlightened spirit dominated philosophy, and manifested itself no less in practice towards the conquered followers of alien religions. Justice was administered impartially, and charity flowed spontaneously from countless sources. Impending hostilities were often averted by the suggestions of reason and moderation; in the midst of war, humane and chivalrous ideas restrained the powers of destruction. In short, this civilisation was as completely organised and as progressive in the direction of modern advance as ours is to-day; but it had different features, and reached only to an inferior level of advancement, because of its position in time. There were evils rampant in its midst, from which ours is free; but there are, on the other hand, evils rampant in ours which were absent in that civilisation. The totals respectively of the good and evil in each are probably to be expressed in equal figures.

At the end of this period, the forces of disintegration manifested themselves all along the line, retarded in one nation or accelerated in another, but everywhere assuming finally the character of an inevitable fate. The dangers that assailed them were not greater than those they had encountered before; but now, as the years went by, it was only with increasing difficulty and with increasing want of success, that the contest was carried on. Their own developmental energy was ebbing away, and with it the power of combination and the spirit of enterprise. The masses of individuals whom they had assimilated into nations, now overwhelmed them with their accelerated tendencies to reversion in their very midst; whilst the enemy outside, whom they had easily vanquished before, whom in at least one instance they had foolishly spared in the moment of complete victory and possible annihilation, now pressed them

hard on ever-shrinking frontiers. Thus the process of dissolution went on. And now that Race is dead. The element to which they owed their civilising, productive, and progressive characters is extinct. Masses of individuals remain, stamped with the impress of its productive activity, handed down through hereditary processes from generation to generation. But they are capable of no further organic development; they can now only better themselves by imitating others, in despite of their feelings and their prejudices. Individually, they remain stalwart in form and keen in intellect; in the aggregate they behave as semi-barbarians, acting as a confused medley of unproductive and chaotic elements, wherever the spirit of the age—represented in the vigour of the more modern Races—is not allowed to reinforce them in what they are wanting.

So much for the Mohammedans. The facts are indisputable. It will scarcely be denied that in the varying phases of this Race there can be seen with remarkable clearness the life history of an organism. We have first an act of fertilisation, an embryonic period, a birth, a period of growth, a period of full maturity and productiveness, and then a period of decay ending in extinction.

The origin of the Greeks and the Romans is too remote for us to check them with any degree of accuracy, but their further movements tally in every respect with the scheme above indicated. Everybody knows of the rise of each out of the barbarous world, and of that superabundance of expansive and developmental energy which was characteristic of each for a long while; causing externally the rapid spread of their empires and colonies, and internally the creation of a social structure expressing the character of each Race, not only in Rome and Athens, but in the furthest colony and the most distant outpost. Everybody knows

also of the golden periods of the Greek and Roman worlds; finally, everybody knows of their gradual decay and final extinction. The complete similarity in rhythm and character of these two movements to the Mohammedan is at once visible to us because of the distance from which we view them, and not a word more need be said to show that they are analogous events in history.

When we come to later European history, however, it is not so clear at first that any analogous movements have taken place in the production of the civilisations of the Renaissance and of Modern times. As a matter of fact there are two distinct movements, strictly analogous to those of the Mohammedans, Romans, and Greeks, concerned in the later historical development of Europe; but from the point of view from which the latter has hitherto been regarded they are not sufficiently distinct, and their phenomena lose their organic coherence and relationship, and become merely phases in separate national existences, without rhythm or any other continuous and determined character.

But if we judge the well-known facts of this historical development from the point of view afforded us by the study of the movements already considered, the outlines of the two organic movements become very clear, and supply indeed an explanation of the political and social phases of this development which no other point of view, whether religious, historical, or scientific, hitherto advanced, has given us. The early ages of this history are usually divided into two periods, having well-defined and different characters. These two periods are (1) the Dark Ages, dating from the extinction of the Roman Empire in the Sixth to the early part of the Eleventh Centuries; and (2) the Middle Ages, dating from the latter period to that of the Early Renaissance in the Fifteenth Century. Everybody is agreed as

to the character of the Dark Ages; they are called the Dark Ages, for never in this history of Christendom has there been a period of such complete intellectual stagnation. But during these five hundred years something was taking place, something far more important to the world than the petty squabbles of Church and faction, or the sanguinary combats of savage tribes, of which history tells us. This important thing that was taking place was the coalescence in various parts of Europe of the disintegrating Roman Race with the various Gothic tribes. This coalescence took place in Italy, Roman Germany, Spain, Southern France, Switzerland, and Belgium. And the beginning of the Eleventh Century brings us face to face with the commencement of a new Racial movement in all these regions, marked by exactly the same features as in the case of the Mohammedans. We know that at this time a great religious effervescence made its appearance spontaneously over the area indicated, purging the Church of its rotting foundations, raising it afresh on new and elaborate bases to a point of power that it had never reached before, and creating what was practically a new religion, giving rise to the deep and permanent schism between the Greek and the Roman Churches. It was the change wrought by the sudden appearance of this new element that inaugurated the Middle Ages; the Middle Ages are but one long unfolding of the ideas of universal monarchy and of indivisible Christendom incorporated in the Holy Roman Empire and the Roman Church, in which this element, in its earliest stage, expressed the sentiment of its Racial unity. And in the gradual formation of a new character in this Race binding together several separate nations in the bonds of a common civilisation; in the rapid commercial and imperial expansions of the Italian, the Austro-German, the Spanish, and the Portuguese States; in the

intolerant ruthless energy which propelled vast masses of Crusaders to the East, and expelled the highly civilised Moors from the land which they had made the gem of the civilised world—so intolerant and ruthless that even the beautiful marble baths of Cordova were razed to the ground, and bathing in general forbidden; because of the association of cleanliness with Islam—in all these features we see distinctly represented the characters of the first or growing period of a Race. Then out of this rugged period of brutal and intolerant vigour, we presently see unfold the beautiful flower of the Renaissance, beginning in Italy in the Fourteenth, and attaining its height in Central Europe towards the end of the Fifteenth Century. But beautiful as it was, and full of intellectual and artistic productiveness, it was not more beautiful or more remarkable in any way than the corresponding periods in the movements of the Mohammedans, the Greeks, and the Romans.

This Early Renaissance, or the period of full maturity of the Mediæval Catholic Movement, was at an end by the middle of the Sixteenth Century. Ever since that date, the nations of Central and Southern Europe, those that were made great by the progressive vigour of this Race, have sunk into an ever-increasing state of decay, and to-day we are the witnesses of the gradual extinction of its last energies. In Italy, where its growth was earliest, it is already dead; the political and social structures of Mediæval times have vanished, and a new and intensely modern creation has arisen instead—artificial, however, and not organic, devoid of all original productive capacity, and depending for its existence on the imitation of others, and not on its own innate vigour of growth. In Spain the Race still grasps solidly the nation which it formerly energised, and has dragged it down in its own decay to a level scarcely realised by people in

general before the late war. In Austria we see, in the internal struggles that are distracting that country, the dying Race loosening its hold over the various ethnological groups which it had previously welded together into one solid nation, and which now threaten to break up the empire into several very distinct and antagonistic parts. Even if the geographical necessities of this Empire force it to remain coherent, it is certain that the near future will see a complete re-creation of its social and political structure, and a complete extinction of the predominance of that element that keeps it still bound up in the woof of the Middle Ages.

The history of the Mediæval Catholic Movement is therefore analogous in all its phases to that of the Mohammedans, the Greeks, and the Romans.

Finally, in the Reformation, we have the birth-cry of a new Race, to the development of which our civilisation is due. Wherever this Race was cradled in the bosom of the old Saxon people, wherever, in fact, the latter had settled in bygone times, there we see at the same moment the same spontaneous upheaval directed by a single and common conscience, and a single and common will; followed by the same form of growth that we have noted as occurring at the commencement of the Roman Catholic and of the Mohammedan movements. Wherever it took root, we soon see signs of a new element appearing—a rugged, brutal, intolerant, and uncultured element, which gradually fashioned for itself a new mode of life, and tended to expand in all directions. The Reformation has, it is true, usually been represented as a movement towards greater freedom of thought. But it was more than that, or rather, at its inception, it was not that at all. For when it burst forth, namely, at the beginning of the Sixteenth Century, the Early Renaissance had done its work in Southern Europe, and

had swept away the intolerant spirit of the Middle Ages. There was, therefore, no *raison d'être* in its occurrence simply as a movement towards such an objective. Nay, on the contrary, at its inception its objective lay in exactly the opposite direction; for, as everyone will agree, the early Reformers were all and each of them most narrow-minded and intolerant men, to whom the very idea of intellectual culture, as opposed to religious domination, was obnoxious. They went about teaching that in the Bible lay all that was worth knowing in the world, and declaring that all who were not of their mind were outcasts on this earth, and foredoomed to eternal damnation in the life to come. Their mood, indeed, and that of all the great masses of individuals whom they represented—the Puritans, the Lutherans, the Calvinists, and others—was just that of the early Mohammedans and the early Roman Catholics. And for several centuries they showed clearly the same brutality and the same arrogant intolerance that distinguished the growing periods of the Roman Catholic and the Mohammedan movements. It is true that early in the history of the movement there occurred in all the countries where Protestantism had appeared, the period of intellectual and artistic productiveness that is called the Later Renaissance. But this Later Renaissance was just the Early Renaissance reinvigorated by the energy of the new Race where the two came together, and was not a development of the Protestant movement at all. The Later Renaissance was a civilisation of the aristocracy; it was appreciated by only the governing classes who were wholly Mediæval in form and feeling. It was not democratic, it did not permeate the whole people as did the civilisation of the Early Renaissance, and that of the Moors, and as ours is just beginning to do at the present day. It disappeared with the decay of Mediæval-

ism, and its disappearance was followed by a period devoid of any great intellectual or artistic productiveness; which would certainly not have been the case if the Later Renaissance had really been an expression of the Protestant movement, for the latter lost none of its vigour, but actually increased in volume and momentum. During this very period of stagnation, indeed, the history of the nations which the Protestant movement involved is strongly coloured by the increasing aggressiveness of a new and vigorously progressive element—but an element that was rugged and uncultured—unceasingly struggling with increasing success against a more highly cultured but effete aristocracy, until it finally swept the latter aside, and established its own ideals as the dominant factors in the world's government, preparatory to entering upon the era of mature productiveness in every branch of human endeavour which commenced in the Nineteenth Century.

Circumstances allowed this Race to expand most freely and to attain its completest development in England, so that England stands to-day at the head and front of civilisation. In Germany a great portion of its energies were wasted in the great religious wars through which it had to secure its emancipation, so that until very recently its growth was slow and painful. In Holland its growth was rapid and brilliant. In Belgium it has furnished the power that has kept this little nation in the front rank of progressive civilisation, whilst its contemporaries of the Middle Ages have utterly decayed. In France, overwhelmed and distorted out of all natural shape by the pressure of hostile circumstances, it yet managed in the Revolution to give a terrible and revengeful coup-de-grace to the powers that had crushed and disfigured it, and to bring France into line with the advancing movement. In America it has

brought vast regions within a short space of time into as highly civilised and well-furnished a condition as the oldest progressive nations. Both England and America have profited enormously by all the vicissitudes to which this Race has been subjected in other regions. For every Huguenot, every Lutheran, and every Netherlander who has fled from his country to find a more congenial home where his Race was dominant, has been not only a good and industrious worker, charged with all the knowledge and craftsmanship accumulated during the Middle Ages, but, moreover, the generator of a line of progressive individuals.

Many chapters might be devoted to the consideration of these matters, but this work is not designed, when completed, to occupy a yard or more of book-shelf space. Enough has been said to show that the point of view above indicated does bring into focus a very solid and extensive array of historical facts. • From that point of view, the evolutionary movement in humanity is seen to be a succession of rhythmical Racial movements. In each movement a single wave of vital energy operates simultaneously on large numbers of human beings throughout a long series of generations, and endows the whole mass with the specific unity of a Race. The vital impetus rises to a certain point of intensity, and then ebbs away and becomes extinct; as if it were itself the expression of the life of a living organism. That is the appearance; the question is, can we satisfactorily account for the appearance in biological terms?

CHAPTER II

PHYSICAL BASIS OF RACIAL MOVEMENTS

As a matter of fact, there is no difficulty at the present day in accounting in a natural way for the universal agent postulated in the last chapter, if we look for it in the Germ-plasm from which all human beings have their origin. Of late years, a number of workers in Embryology, amongst whose names that of Weismann stands pre-eminent, have made us familiar with the idea of the continuity of the Germ-plasm. The conclusion to which these observers have arrived is that in the reproduction of the individual, a part of the original mass of germinal matter behaves differently from that which develops ultimately into the individual. This particular part soon becomes quiescent, undergoes no further development, and in this state forms the reproductive tissue of the new individual. This tissue is little, if at all, affected by the experiences of, or the changes in, the individual that carries it; and when reproduction takes place again, it is from this tissue that comes the germinal mass which develops into the offspring. In other words, both the offspring and the parent originate from identically the same stock of Germ-plasm, which increases in bulk but is not changed in nature by the individuals that carry it along through the succeeding generations. All these succeeding generations spring from the same stock of Germ-plasm.

Now this idea is by no means simply an imaginary one. The early division of the Germ-plasm has been actually demonstrated by Weismann in certain species. In view of the fundamental importance of the phenomenon in the

economy of reproduction, if it happens at all, it is most probably universal; and it is scarcely to be doubted that these observations furnish us with a glimpse of what is constantly happening in the universal process of reproduction, though it cannot always be made manifest by the means that we possess. Weismann's elaborate proof of the real continuity of the Germ-plasm from generation to generation throughout the whole world of living species, based as it is on observation of real facts, or of processes in actual being, certainly ranks among the most luminous and fertile contributions of the Nineteenth Century to biological thought.

If the Germ-plasm possesses a continuous independent existence throughout a series of generations, then it is easily conceivable that a stimulus might be applied to this current of living material that would make its effects felt throughout a series of generations. This conception offers to us at once some idea of the process which underlies the unity of a Racial movement; and it is not difficult to define it still further. If in each creation of a new individual, a part of the Germ-plasm passes on unchanged by the development of the individual, then it is easily conceivable that in the Germ-plasm as it exists to-day we have a portion of germinal substance which is the direct unmodified descendant of the germinal matter of the original protozoon. It is certain that throughout the earlier stages of the evolutionary process, some of the germinal matter must have been carried on in its virginal state. And since there is no reason to suppose that this virginal matter ever lost its power of reproducing itself under an appropriate stimulus, it is clearly beyond question that it would thus continue to reproduce itself, provided such reproduction subserved a useful function in the economy of evolution. And that

this reproduction of itself in its original state does subserve a most important function in the economy of evolution is, in fact, the basis of the theory of causation arrived at in this work. The central idea of this theory of causation is nothing less than that every evolutionary movement is the direct result of a specific fertilisation of the virginal plasma, and its consequent development in the form of a definite organism, within the eternal current of the Germ-plasm.

We assume, therefore, that in the Germ-plasm there are two different kinds of elements. From the fertilisation of one kind springs the individual, from the fertilisation of the other comes the development that gives to a Racial movement its form and character. Certain of the plasma-elements have had impressed on them, in the past ages of evolutionary activity, tendencies to reproduce a definite bodily structure. When they are stimulated into growth, these modified or structural plasma-elements at once set about to reproduce this inherited anatomy, and they have no power to do anything beyond effecting this reproduction. This capacity they have necessarily acquired at the expense of some of the energy which they originally possessed as virginal plasma. They have therefore come to differ radically in some of their properties from virginal plasma; there would be a difference of constitution, a difference in developmental energy, and as a further necessary resultant, a difference in susceptibility to stimulation or fertilisation. The same act of fertilisation does not, therefore, necessarily affect both. Each kind requires a stimulus peculiar to itself, although both forms of stimulus might be applied by the same act of fertilisation. In the act of fertilisation that results in the ontogenetic development of the individual and nothing more, it is the structural or modified

plasma alone which is quickened into developmental activity; the virginal elements present remain inert, and are simply stored up unchanged with those parts of the structural plasma that go to form the generative tissues of the new individual.

But the case is very different when the virginal plasma-element receives an independent and specific stimulation sufficient to quicken it into developmental activity. Then, as in the former case, a growth takes place determined and limited throughout by the initial developmental energy set free by the act of fertilisation, and the energy of this growth rises to a certain point of maximum intensity and then wanes away and finally becomes extinct. It is a growth of living material, and behaves like any other living organism. But it is a growth contained within the eternal current of the Germ-plasm; it is therefore not continuous like that of the individual, but undergoes periods of suspended activity like the rest of the Germ-plasm which is carried on by individuals, from generation to generation. It is quickened into momentary activity at each new birth of an individual, and then becomes quiescent with the other elements that go to form his generative tissues. Consequently, a long series of generations spring from the Germ-plasm before the specific energy of the Racial organism becomes extinct. This long series of generations forms a particular Race of individuals, with special characters and a distinctive unity stamped on them, in consequence of the condition of the Germ-plasm at the time of their origin.

For so long as the developmental energy of the Racial organism continues in being, its substance is no longer inert, but developmentally active in the highest degree. It has, of course, no capacity to form itself into large organs, like the structural plasma; but it is ready to undergo the very

first stage of anatomical development. In other words, it can undergo division into an infinite number of virgin cells, capable of exercising a most powerful physiological influence on the organs to which they happen to be attached, either in the way of modifying their functions, or still further increasing their efficiency. In this condition part of the virginal plasma is drawn, by the somatic portion of the structural plasma, into the development of the individual; thus every individual enters the world governed to a considerable extent by a form of energy which springs solely from the Racial organism, and differs in many ways from that which belongs to his inherited physical organisation.

The formative material of these virginal elements enables the individual to develop new characters, and their energy enables him to maintain them in spite of an hostile environment.

The following diagram will help to make clear my meaning:

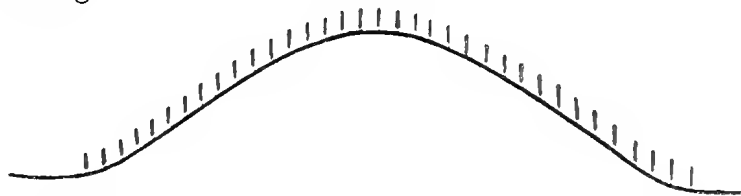


Diagram II.—Representing a Racial Movement. Wave is Virginal Germ-plasm; perpendicular lines are Individuals.

I have said enough to show that it is not difficult to imagine a natural process capable of accounting for the agent that determines the unity of a Racial movement, and I have defined the agent in the light of a purely biological conception which has nothing mystical or metaphysical about it.

Each Racial movement, therefore, is generated by the vitality of a definite organism which has its existence in the eternal life of the Germ-plasm. This organism so operates in the ordinary process of reproduction that in its growth and development it gives rise to a particular Race of human beings, distinguished from all others by its sentiments on things in general, by a common consciousness of the higher aspects of human life, by a common energy of Racial existence, and finally by a particular texture of social customs. This organism grows, reaches maturity, decays, and dies like any other living organism; and the individuals which it affects in these varying phases of its existence, reveal in their characters the corresponding degrees of Racial energy. The Race grows, expands, fights for its ideals, establishes its own modes of behaviour, effects a further advance in mental evolution which enables it to originate new ideas or create new situations in the outside world—all under the overwhelming influence of innate growth. Then, as the Racial energy wanes, the masses of individuals which it has welded into homogeneous nations gradually lose the cohesive, expansive, and productive energies which have raised them to the hegemony of the civilised world, whilst retaining the formed characters of mind and body, and the institutions of corporate existence, with which the Racial growth has endowed them; and as the forces of innate growth ebb away, so do they come more and more under the influence of external circumstances. When the organism has completely lost its vitality, then the tribes of individuals left behind go on reproducing themselves, and perpetuate in their habits, manners, customs, and social institutions, the indelible impression which has been stamped on their stock during the period of active Racial growth. If left alone, they simply lapse into one monot-

onous form of existence, which they continue unchanged from generation to generation. There are peoples who have in this way suffered no change for several thousands of years. If, however, their surroundings alter, if they are encroached upon by other Races, especially if these latter are more powerful or more definitely formed than themselves, then an endless number of changes of a more or less superficial type may occur. These changes are governed by the law of Natural Selection. The characters which are useful to the individual in his struggle for existence against his new surroundings will perpetuate themselves, those that are actively noxious to him will disappear, whilst those that are neutral will probably survive in diminished form. Thus the original type of the species may become finally extinct, and represented merely by a number of varieties which differ widely from each other and from their common parent, and only retain as their common heritage from the creative and organic element of the past a more or less pronounced similarity of internal character. Variations in the original character of the species may, indeed, be consolidated by the Racial organism itself, during its period of growth, when it operates in separate masses of individuals which already differ from each other nationally or ethnologically.

To sum up: Evolution in humanity is a collective process. The form of the process suggests that it is determined in each step by the operation of a universal agent, which takes part in the creation of great masses of human beings, and endows them throughout a series of generations with the specific unity of a race. Moreover, the evidence strongly suggests that each universal agent is a living organism, which lives and dies like any other organism, and by its growth and decay produces in the masses of indi-

viduals that it affects the specific characters of a Racial movement. This is the Law of Racial Movements.

There is nothing improbable in the general principle of the conception of evolution indicated. The central idea of the conception is that every evolutionary movement originates in a process of exactly the same character as that which determines the ontogenetic development of the individual. Now ontogeny, or the growth and development in all its phases of the individual, is one of the commonest facts of observation. Nay, of all the possible forms of the evolutionary process, it is the one which is the most vividly concrete to our consciousness. In insisting on the ontogenetic character of Racial development, therefore, I am not trying to palm off, in the name of Science, a metaphysical or mystical conception. There is nothing more certain about Nature than the uniformity and eternity of her laws. There is nothing more probable than that all evolutionary processes should be of the same type as that which she is every day presenting to our view in the development of the individual.

The Law of Racial Movements constitutes a factor in the philosophy of history which has never yet entered into the calculations of any scientific philosopher. It will presently be seen that it affords us the key to the whole problem of human evolution. In this chapter it will suffice to point out that it effectually dispels the mystery that has hitherto surrounded the origin of civilisation. For it follows from the Law of Racial Movements that in any developing mass of human beings there is present a force capable of over-riding the ingrained egotism of every unit for a considerable period, extending far beyond the life of the individual into the quasi-eternity of five centuries, and

rendering imperative the collective form of existence. This force is necessarily altruistic, and makes for civilisation. Nor is there any difficulty in understanding the altruism which reveals itself in so many of the phenomena of human existence, when it is thus presented to our view. The instinct of self-preservation breeds egotism pure and simple: there is no difficulty in grasping this fundamental axiom. It is also quite clear that it cannot spontaneously breed that which is the negation of egotism, viz., altruism. The motive power of every living organism, therefore, is a pure egotism which makes ruthlessly for the satisfaction of all its cravings. But the Law of Racial Movements shows us that, besides the egotism of the individual organism, there may be operative in the human being the egotism of another and more powerful organism, which, by modifying or suppressing the egotism of the individual, and by inducing modes of behaviour necessary for the existence of the Racial Organism, invests his character with those tendencies which must spring from the presence in it of an altruistic determinant.

In considering the inter-action of these two determinants of conduct, and the consequent effects on the current of human existence, it is well to remember that the primary egotism of the individual is solely inspired by the instinct of self-preservation, and must therefore be constantly limited by a due regard for his own comfort and safety. Whilst it impels the individual to satisfy his every craving, the intensity of the impulse can only be strictly proportionate to the resistance likely to be encountered. If this resistance promises to endanger his life, or cause him bodily harm, or even a considerable amount of discomfort, then the impulse naturally evaporates in proportion as the prospect is threatening or disagreeable. Pure animal selfish-

ness, born of the instinct of self-preservation, drives the individual along the path of least resistance and makes him highly accommodative to circumstances; but it gives him no energy or determination. From it no persistent or vehement action can ensue, for the simple reason that, wherever the resistance is such as to render such action necessary, the instinct of self-preservation makes him a coward and causes the impulse to evaporate. Only the great organic cravings, the satisfaction of which are indispensable for the maintenance of life are, in these circumstances, likely to provoke strenuous action; but even these will not stand against the prospect of serious bodily danger. Pure animal selfishness, in short, may act as a drag on the tendency to effort aroused in the individual by the Racial Organism; but it has nothing in common with that turbulent form of egotism, which, because it is capable of enduring many things and risking everything in the pursuit of an object, may convert the cravings of the individual into ambitions and passions strong enough to throw out of gear the unity of the collective form of existence induced by the Racial Organism.

Now the supreme necessity for the fulfilment of the existence of the Racial Organism is the maintenance and perpetuation of the Race. First, therefore, in the scale of obligations which it imposes on individuals come the provisions for producing and protecting new generations, and for binding together, both for the purpose of internal harmony and for that of external defence, the community in the midst of which this machinery for procreation is embedded. It endows each individual with a growth of virginal cells, which are identical with its own substance, and which continue to act as its representative throughout the whole of the existence of the individual; so that during the whole of

this existence, and throughout the existence of a long series of generations affected, there is at work a formative process, which ends by stamping on the individual organism ideas and functions which have as their sole object the maintenance of the Race. This result is assured in consequence of the manner in which it acts. Not only does it act for a short while on the individual, but continuously throughout a long series of generations, and with increasing and cumulative force as its developmental energies unfold in the Germ-plasm from which these generations spring. Every effect produced in one generation is transmitted to the next and then further added to; whilst the resistance of the already constituted organisation of the individual becomes proportionately weaker in each successive generation. Finally it acts in such a way—by operating equally and at the same time in large masses of individuals—as to bring the force of public opinion to bear on the attitude of any single person. Whilst the individual thus becomes endowed with higher energies and capacities for action than those which spring from his instinct of self-preservation, this endowment converts him into a social creature, and makes him an instrument in the consolidation of the Racial existence.

But the easiest way in which the Racial Organism can effect its purpose is obviously by striking a balance with the tendencies of the ingrained egotism of the individual. This balance is most easily secured by ministering to the material interests of the individual, wherever they do not clash with the conditions necessary for the maintenance of the Race. It is clear that in the creation of a co-operative system which promises to lighten the burden of his own struggle for existence, the instinct of self-preservation itself will help to bend the individual to the shape required for

the due fulfilment of the Racial existence. Hence it becomes part of the object of the Racial Organism to establish such a system: a system which, whilst it assures on the one hand the permanence and security of the Race, on the other hand properly equilibrates the warring egotisms of the masses, secures justice and equality for the individual, and efficiently ministers to his material interests.

Every Racial Movement, therefore, makes for the creation of a cohesive and defensive organization of individuals equal in privilege and in obligation, which is framed with the sole view of meeting the needs and idiosyncrasies of the individual, and of advancing his material interests; of which the centre is the institution of marriage, with its provisions for the production and protection of new generations. In one word, it makes for civilisation. And if we bear in mind the fact that such an organization, once established, would not tend to disappear with the energy of the Racial Organism, but would perpetuate itself, even after this becomes extinct, through the character acquired by the individual in these long years of development and through the stability of those habits, customs, laws, ceremonies, and institutions which are the concrete expression of the Racial instinct, and which constantly revive in the individual the impulses and feelings which spring from it; if we bear this in mind, then it is clear that, provided there is nothing further in the evolutionary process, provided there is nothing in the character of this process capable of overwhelming the civilising influence of the Racial movement, then the forces of development themselves must tend to render civilisation permanent and universal.

If this is so, then it is clear enough that the Racial process is not the sole determinant of human evolution; for, as a matter of fact, civilisation is not permanent and universal,

and the Modern movement itself started from conditions that violated in every particular the requirements of the modern ideal of civilisation.

In the next chapter we shall proceed to investigate the course of human evolution in ancient times, so as to find out what it was that paralysed the civilising influence of the Racial movement, and produced the unmitigated barbarism which was characteristic of the Oriental nations when the Modern movement began.

CHAPTER III

THE GENERIC WAVE AND ITS TWO PHASES

FIFTY years ago the historical perspective of human evolution was practically limited to the period of three thousand years referred to in the first chapter; but at the present day, thanks to the great achievements of a devoted band of archæologists, this perspective stretches back to four thousand years before Christ. During the last half century, the cuneiform and hieroglyphic texts have been deciphered, the palaces and temples of Babylonia have been excavated, and the tombs of Egypt have given forth the message with which they have been silently eloquent for so many thousands of years. So large a number of historical facts, sequences of events, and pictures of human existence have been unearthed and verified that the pre-Hellenic or Archaic phase of the world-drama of human evolution is no longer the "terra incognita" which it was only a short while ago. Although our knowledge is still too hazy on many points, especially in matters of chronology, to enable us to follow in detail the rhythm of each Racial movement, it is sufficient to give us a very clear idea of the general outline of the evolutionary movement in humanity during the last six thousand years.

The rhythmic pulse of the Racial process is, however, clearly apparent in the alternation throughout this Archaic age of periods of great power and constructive energy with periods of weakness and decay. The history of ancient Egypt alone affords us two periods of intense constructive energy, one culminating in the Fourth, and the other in

the Twelfth Dynasty, that we can follow in sufficient detail to make it evident that they are analogous in all respects to the corresponding movements in European history which we have noted in the first chapter. The mode of propagation of the evolutionary movement during the Archaic period, therefore, has been the same as during the Modern. But the result on humanity of the evolutionary movement during each of these periods appears, on the other hand, to have been exactly opposite. It is to this remarkable fact that I wish to draw the reader's attention in the present chapter.

Everyone is agreed that from the time of the Greeks onwards, humanity has moved continuously, though at first with many lapses and pauses, in the direction of material civilisation and culture, and away from the barbarism, the savagery, the superstition, and the ignorance of the physical world which were characteristic of the Oriental nations when that movement began. And to-day we stand at a point when the progress in the direction indicated has been so marked that, although we are by no means yet perfectly civilised, there is no doubt nor even a difference of opinion in the minds of men as to the ideal for which humanity is striving. We may differ radically as to how this ideal is to be attained; but it is the same ideal which is clearly revealing itself to every human being, and to every progressive nation in the civilised world, as the ultimate goal of the Modern phase of human development.

The modern ideal of civilisation is one that is designed to secure, simply and solely, the material happiness and welfare of the great mass of human beings concerned. On the one side it embraces the advancement of every form of material knowledge that can enhance the pleasures or limit the hardships of human existence; on the other, the building

up of a social organisation which is capable of assuring to every individual the same legal status, and of protecting the harmony of social existence from the destructive play of the great passions. The modern sociologist no longer measures civilisation by the heroism, the refinements and graces, the material and artistic splendours, which have rendered occasional phases of human history brilliant in literature. He estimates the degree of civilisation in any society by the perfection of the means adopted to secure peace, justice, and morality. For in a perfectly civilised society, the necessary social relations should be carried on with the least possible degree of friction; and it should not be possible for whatever friction is unavoidably generated to develop to such an extent as to cause explosions of violence. The more the social relations are such as to render such explosions frequent and unavoidable, the more does the social state approximate to what we call savagery. And peace, justice, and morality are so essential to the harmonious living together of a great mass of individuals that they are fundamental requirements of the modern ideal of civilisation.

Now in each one of the creative periods in European history the trend of the evolutionary movement has undoubtedly been to raise humanity towards this modern ideal of civilisation. In some Racial movements the results achieved have been greater than in others, for in the beginning the difficulties encountered were tremendous, and as it has become freer the movement has gathered momentum; but in each creative period the direction of the movement has been the same. As a result there has taken place during the last three thousand years an enormous advance in material knowledge, as well as a remarkable attenuation of all those elements which are hostile to the

true spirit of civilisation both in the organisation of society and in the character of the individual. The ancient stratification of society into separate categories of power and privileges, that flagrantly violated the principle of justice, has disappeared to such an extent that the legal status of all individuals in every progressive modern state is equal. If modern democracy still fails to produce absolute equality in the privileges and obligations of social existence, it is not because it is hindered to any appreciable extent by what remains of these ancient categories, but simply because the innate moral capacity of individuals is not yet equal to the requirements of such an ideal state of existence. But though the innate moral capacity of the individual is still far from that degree of perfection, yet it is so advanced that we at the present day find it very difficult to realise the play of that turbulent egotism, and the grip of those great passions, that in ancient times produced such havoc in the relations of humanity. The improvement in all these things, indeed, has been so marked that every modern philosopher has assumed that this kind of progression is the permanent and essential feature of human evolution. In every current theory of development it is assumed that the history of humanity represents a continuous progression from the brute condition of the uttermost social, moral, and mental incompetence to the material civilisation and culture of the present day.

We have seen that there is inherent in every Racial process an overwhelming influence which makes for civilisation in the modern sociological meaning of the term, so that if the Racial process were the sole determinant of human evolution, this type of civilisation would necessarily be permanent and universal. But as a matter of fact, civilisation is not permanent and universal, and the Modern movement

itself started from conditions that violated in every particular the requirements of the modern ideal of civilisation. These conditions could only have come into existence through the operation of another cosmic process of evolution, operating in ancient times with sufficient power to paralyse the civilising influence of the Racial movements during the Archaic period. We shall presently enquire into the nature of this larger cosmic process. For the moment what I want the reader to understand is that the serial succession of Racial movements in European history was in itself capable of going a long way towards raising humanity towards the modern ideal of civilisation. And if we remember that the civilising influence of each Racial movement had to fight for its ideal against conditions already established in human society and human nature by the cosmic process which had produced the intense barbarism of the Oriental world, we shall understand that the effect of the serial succession of Racial movements in European history on humanity would necessarily be a progressive one, increasing and becoming more manifest in proportion as the power of the obstructive conditions waned. What we must conclude, therefore, is that in European history the obstructive and oppressive element inherited from ancient times has been in a state of decay; and that in proportion as this element has decayed, the Racial movements have succeeded in rendering civilisation more perfect.

But besides the civilising influence of each Racial movement, there has also been in operation throughout the later stages of the Modern period of development the influence of a religion which has endowed the trend in human nature towards peace, justice, and morality with all the force of a divine inspiration. Christianity was not produced by

any of the Racial movements in European history; it was therefore not the result of any feeling produced by the racial movement itself, and its effects in history must be carefully distinguished from those produced by the civilising influence of the Racial movements themselves. It was initially revealed in the figure of Jehovah to the Hebrews when they were still in the grip of that element which had produced the barbarism of the Archaic world. The original idea of Jehovah was that of a God whose sole object in creating men was that they should enjoy, in a civilised manner, the material world which He had brought into existence. Swamped by the earlier paganism of the Hebrews, this original idea lost its essential significance; and in the later Judaism Jehovah became a deity who treated humanity as oppressively as any of the pagan gods. It was not until the original idea of Jehovah was made manifest once more in Christ that it regained its original significance, and awoke in humanity a religious influence that made for the modern ideal of civilisation. But its effect in determining the progression towards this ideal must not be exaggerated. The progression towards this ideal had already made great strides throughout the thousand years which include the Hellenic and Roman Racial movements, long before Christ had so embodied in Himself the original idea of Jehovah as to bring it into relation with the new movement; and no sooner had Christianity got some hold over the Roman world than its essential significance was lost in mystical interpretations of pagan origin which so completely swamped it that it became merely a confused medley of all the ancient superstitions which had lived within the vast expanse of the Roman Empire. By purifying these ancient superstitions it enormously increased the authority of religion over the individual, but it was a re-

ligion so imbued with the oppressive element that was a distinguishing feature of Oriental Paganism that it no longer was capable of generating any considerable impulse towards the modern ideal of civilisation. In the Roman Catholicism of the Mediæval racial movement, this oppressive element assumed monstrous proportions, and Christianity in this guise became more effectively antagonistic to the true spirit of civilisation than the decaying paganism of the Greeks and Romans had ever been. It is only as our own Racial movement has approached its zenith that a dawning intuition of the essential significance of Christianity has shown it to be a religion in complete sympathy with the modern ideal of civilisation. This dawning intuition will doubtless completely alter the character of Christianity, and we shall then have a religion which will not only reinforce all the effects produced in human character by the civilising influence of the Racial movement, but also capable of predisposing human nature towards civilisation in directions, as I shall show later on, where the Racial influence itself can have no effect. But for the first 2,500 years of the Modern period, it was the civilising influence of the Racial movements alone that fought against the obstructive and oppressive element of ancient times, and secured the gradual progression of humanity towards the modern ideal of civilisation. So far as we have got, therefore, the determining factors of the progression towards civilisation of humanity during the Modern period have been the decay of the obstructive and oppressive element inherited from the past, and the consequent progressive liberation and increase of the civilising influence of the successive Racial movements.

Now in the Archaic phase of human history, the astonishing thing is that there occurred no progression whatever

towards the modern ideal of civilisation. On the contrary, it is abundantly clear from the evidence we possess that there occurred during these three thousand years a distinct retrogression in everything that relates to material civilisation and culture. This retrogression was determined by the growth of a religious consciousness which gripped the individual with a force that we at the present day can scarcely realise, and was throughout its whole course hostile to civilisation, hostile to social morality, and hostile to natural knowledge. It imposed on him an iron rule that made for the neglect and the suppression of all those fine and equitable adjustments that maintain the principles of justice and good fellowship in social relations. It substituted for these adjustments other arrangements and modes of behaviour which sprang from the religious feelings, and which were necessary for the worship of the gods, but which at the same time completely set at naught the right of human beings to be treated on a basis of equality in the social organisation. It engendered in the individual a passion for the shedding of blood and for promiscuous sexual intercourse which were equally obligatory in the worship of the gods; and this passion which obsessed him with all the force of a divine impulsions, soon put an end to peace and morality in the civilised world. Finally it induced in him a mental attitude that so blinded him to the realities of the external world that in the first place it made him incapable of acquiring material knowledge; and in the second place it rendered him utterly callous to the sufferings of his fellow creatures.

When I say that there occurred during these three thousand years a distinct retrogression in everything that relates to material civilisation and culture, I am implying that the state of things at the commencement of this period was one

much more akin to the modern ideal of civilisation than that with which this period concludes; I am implying that the civilisation of the earliest historical peoples was one more peaceful, more just, and more moral than that of the later Oriental nations. That this is so must be evident to anybody who takes a bird's-eye view of the progression of humanity during the whole of this period. The fact is not so clearly made out in works on Archæology, simply because the archæologist has so far worked in the light of a theory which postulates a continuous progression from lower to higher states of civilisation, and is too much immersed in the details of his splendid achievements to note accurately their bearing on the general philosophy of history. The form in which these achievements are presented to us, therefore, necessarily is one that tends to diminish the value of every indication that points to any other kind of progression. But if we take a bird's-eye view of the whole period of three thousand years, and compare the condition of the earliest civilisations in all matters that relate to peace, justice, and morality, with that of the later empires, the evidence is so abundantly clear that the reader will at once see that the Archaic phase of progression has been one away from, and not towards, the modern ideal of civilisation. Furthermore, the amount of retrogression during the Archaic period of three thousand years is exactly equal and comparable to the advance during the Modern period of three thousand years.

Let us first take the principle of justice. In the earliest Sumerian civilisation, the inhabitants of every city were mainly agriculturists and traders, and no special indignity attached to the idea of manual labour. There were men who were richer than others; there were masters who employed others to work for them; there were priests and there

were warriors; but these higher classes of the community were not banded together into separate castes possessing any different legal status from that of the agriculturists. Every service rendered by one individual to another, whatever their relative positions might be, was conditioned by a mutual consent, and arrangement, which was embodied in the form of a written contract duly attested before a magistrate, setting out all the particulars of the service, and the payment that was to be made for it; and this contract was equally binding on both parties concerned. There was nothing to prevent any one of the lowest class from becoming wealthy and even from becoming ruler of the state if his natural capacity was equal to raising him to such a level; and no bar existed to the marriage of persons belonging to different levels of society. The same conditions are still more clearly apparent in the early Dynastic period of Egyptian history. In this period, it is true, the deification of the prince raised him far above his subjects; and the tendency of the religious consciousness to make the upper classes arrogant and the lower classes humble had already begun to give to their relations a feudal complexion. But, nevertheless, there was not in the civilisation of the period which centres round the Fourth Dynasty any trace of the caste system. Men frequently bred up their sons to their own trade or profession as they do in all countries; but they were not obliged to do so—there was absolutely no compulsion in the matter. The public schools of Egypt were open to all comers, and the son of the artisan sat on the same bench with the son of the noble, enjoyed the same education, and had an equal opportunity of distinguishing himself. If he showed sufficient promise, he was recommended to adopt the literary life, and the literary life was a sure passport to state employment; state employment once

entered upon merited secure advancement, and thus there was, in fact, no obstacle to prevent the son of a labouring man rising to the very highest position in the state and in the empire.* Successful ministers were usually rewarded by large grants of land from the royal domain, and it follows that a clever youth of the labouring class might, by good conduct and ability, make his way into the ranks of the landed aristocracy; and even the highest in the land, the deified king, might, it appears, wed with a woman of the lower classes, and she was then treated with all the dignity and consideration that was accorded to every wife in this period of Egyptian history.

The sculptures of that period fail to afford us any evidence that the lower classes were subject to that extreme and cruel oppression which we know became their lot in later ages. We do not see the stick at work upon the backs of the labourers in these sculptures; they seem to accomplish their various tasks with alacrity and gaiety of heart. They plough and hoe and reap; drive cattle or asses; winnow and store corn; gather grapes and tread them, singing in chorus as they tread; cluster round the wine press, or the threshing floor on which the animals tramp out the grain; gather lotuses; save cattle from the inundation; engage in fowling or fishing; and do all with an apparent readiness and cheerfulness which seem indicative of real content.† Kings of a morose and cruel temper were certainly the exception rather than the rule at this time, and the moral code which required kindness to be shown to dependents seems, at this period at any rate, to have had a hold upon the consciences and to have influenced the conduct of the mass of the people. Certainly, the remains of

* Rawlinson, *Ancient Egypt*; cp. story of Antem in Maspero's *Dawn of Civilization*.

† Rawlinson, *Ancient Egypt*.

the period give a cheerful representation of the condition of all classes. It is not until we get to the monuments of the Twelfth Dynasty that we begin to see figured, in the representations of contemporary life that adorn the tombs, any sign of the cruel treatment of the lower classes, the use of the stick in driving the labourers to their work, and the use of the bastinado in the collection of the taxes.

In short, the justice of social relations was, in this early civilisation, exactly similar to that which obtains in ours at the present day. The difference is that their social relations were just beginning to suffer from an increasingly oppressive element in their religious ideas, whilst ours are just escaping from it; they were drifting into a state of feudalism, whilst we are just emerging from it; with them the masses were beginning to surrender their rights to equal treatment in the social organisation, whilst with us the masses are just beginning to claim them. The idea of justice with them was a diminishing, with us it is an increasing quantity; but the actual relations established in the social organisation of both civilisations stand, in this respect, on the same level. As with us at the present day, the different classes enjoyed very different degrees of material privilege and well-being; and the destitution of the lowest class was sometimes very severe. But, as with us at the present day, the legal status of every individual was equal, there was no caste system, and there was liberty and opportunity amply afforded to every individual to rise in the social scale, and even to attain to the highest and proudest position in the empire.

The labour involved in the building of the Pyramids was undoubtedly enormous, and must have imposed on the population some long periods of universal service which may, or may not, have been compulsory. But the writers

who have argued from this that the lower classes were, during this period, subjected to a state of cruel oppression seem to have entirely forgotten that because of their religious ideas the building of these Pyramids was actually a national necessity, and not merely the result of the overwhelming arrogance of the king. For the king at this time was one of the great gods, only more intimately connected and more responsive to human beings than the other gods by reason of his human nature; and the dominant idea amongst these early Egyptians was that of the future life. In the upper classes, who were mostly worshippers of gods typified by Rah, this idea of a future life expressed itself in a complete assurance of immortality; in the lower classes, however, who mostly worshipped gods typified by Osiris, there was only a longing for immortality, and a belief that it might be achieved, but there was no assurance about the matter. The individual had not sufficient confidence in himself, and only felt in his humility that he might secure it through the protection of some being or some god more powerful than himself. And just as in secular matters the workmen looked to their master for protection and help, and the master to the official, and the official to the governor, and the governor to the local prince, and the local prince to the king; so in the supreme matter of a future life, the lower classes generally looked to the king for help and protection, as the king was one of the gods. But in order that the king might help them in this matter, it was necessary that his own immortality should first be assured, and assured in such a way that no hazards of time could imperil it. And as the Egyptian conception of immortality made the enjoyment of the future life conditional on the preservation of the corpse, therefore in the building of these great Pyramids which assured the immortality of

their kings, every Egyptian, and especially every low-class Egyptian, had an overwhelming interest. The moment the reader realises this fact, he will see at once that the tax thus imposed on the Egyptian people did not differ in any degree from that which is imposed in our civilisation on every able-bodied citizen by the universal military service which is compulsory in most of the great states at the present day. Nor is there any indication, as I have already said, in the sculptures of the period, that this universal service was exacted from the Egyptians in any more cruel or oppressive manner than that which secures for the state at the present day a system of national defence.

In this connection we must not forget the so-called "Negative Confession" which every man, whether rich or poor, had to be able to make and to sustain at the judgment seat of Osiris when he died, before his soul could enter into paradise. This "Negative Confession" is of very great antiquity,* and undoubtedly shows us how the Egyptians of the Early Dynastic period thought they ought to behave to their fellow creatures. The deceased, brought to the foot of the throne of Osiris, had to plead his cause before forty-two jurors, who were the spirits of men who had known him during his lifetime. He had to declare and to prove amongst other things that he had not committed any iniquity against men; that he had not oppressed the poor; that he had not laid labour upon any free man beyond what the latter had engaged himself for; that he had not caused any slave to be ill-treated; that he had not starved any man; that he had not made any to weep; that he had not assassinated or dealt treacherously with any man; that he had never pulled down the scale or falsified

* Maspero tells us that it is found on monuments of the earliest dynasties; and that it was even then regarded as very ancient.

the beam of the balance; that he had not taken the milk from the mouths of sucklings; that he had spread joy on all sides around him; that he had given bread to the hungry, water to the thirsty, clothing to the naked; and in general that he had succoured those in distress. His statements had to be verified by the forty-two jurors, and the attendant gods who weighed the actions of his life in the mystical balance of Truth had to give a favourable report before he was allowed to pass on to take his place in the regions of the blessed. Here we have a code of human obligations, enforced by the severest penalty—for the future life was a reality ever present in the thought of the Early Egyptian—which did not differ in the slightest degree from that of our modern ideal of civilisation. The accepted basis of social relations revealed in it is that of good fellowship, equality, and fraternity. The very terms in which it is expressed make it obvious that it applies especially to the behaviour of the upper classes of society. It compels them to treat even those born in the lowest class with justice, love, and consideration; and does not graduate the obligations thus imposed according to the social position of those affected. The recognised basis of social relations is therefore one that differs root and branch from that which was established by the caste system, and enforced by the worship of the highest gods, in later times.

It is quite true that other parts of the "Negative Confession" show that acts relating to the worship of the gods are treated on the same footing, and might be awarded the same, or perhaps even a higher degree of merit than those which relate to the justice and humanity of social relations. Thus in the weighing of actions in the mystical balance of Truth, it might often happen that a generous attitude towards the gods and their priests, or a scrupulous

attention to the ritual of divine worship, might condone very serious infractions of the moral law. But after all, that is exactly our own case. Not only throughout the whole history of Christendom has it been so, but even with us at the present day, though doubtless in a minor degree, generosity and assiduity in everything that relates to the ritual observance of religion too often completely satisfies the conscience of the individual. I am not concerned to prove that the civilisation of the early Dynastic period was a perfect one. The "Negative Confession" itself suggests that the abuses of power, and the indifference to human suffering, which it stigmatises as sins, were already becoming unduly prevalent at that time. But on the other hand, no one will deny that such abuses of power and such indifference to human suffering are still very widely prevalent in our own civilisation. What I am concerned to show, and what—considering the necessary limits to which the subject must be confined in this work—I have said enough to prove is that the justice and humanity of social relations in that ancient civilisation and in our own at the present day are exactly similar and comparable. About this there can be no manner of doubt.

Now in the later ages of the Archaic period the growing feudalism, which already reveals itself in the old Egyptian kingdom, lost all the redeeming points which it possessed at this early time; and social relations gradually drifted into a state which is the very antithesis of that postulated in our modern ideal of civilisation. The caste system still prevalent amongst the Hindoos perpetuates in a very modified degree the specific features of this type of civilisation, which became established about 2,000 years before Christ in all Oriental nations, and especially in those most powerfully affected by the later stages of the religious develop-

ment. What this caste system originally implied is more fully revealed in the sacred books of the Brahmins, which have all been translated during the last fifty years by the group of workers headed by Max Muller, and in particular rendered accessible to the general student by the Index recently brought out by Professor Winternitz. The structure of society in those days had become altogether feudal in character; but the relations of the classes in each feudal section were quite different to those which had existed in the early dynastic period of Egyptian history. The feudalism was far more intense, because of the increased militarism of the age, and the increased necessity for protection from violence and outrage. But it was not this more intense feudalism that wrought the catastrophic change in social relations. The principle of feudalism is not necessarily antagonistic to the true spirit of civilisation. It is merely the rendering of services in return for services conferred, and the hereditary consolidation of the relations thus established. So long as these relations are based on a loyal recognition of the principle of reciprocity, there may be nothing in them that is not just and equitable, or incompatible with the material happiness and welfare of each unit of the community. Indeed, in circumstances such as those of the later ages of the Archaic period, when the whole atmosphere of human existence was one of passion, strife, and anarchy, and the different classes of each community had different aptitudes for the resistance of aggression—it might be the only form of social existence that could assure to the great mass of each community that security and protection from external enemies which is essential to the enjoyment of the blessings of civilisation. It is not because the structure of society became more and more feudal that civilisation suffered. It would be more correct

to describe feudalism as the means by which the civilising influence of each Racial movement sought to preserve for each small community some measure of civilisation, amidst the growing militarism and anarchy of the times. It was the growth of the principle of caste that destroyed the equity of social relation; and caste is altogether a different thing from feudalism. For whilst feudalism is initially a reciprocal arrangement between different classes possessing different aptitudes whereby the material interests and welfare of the whole community may be best provided for, caste is nothing more nor less than the complete denial and obliteration of the principle of reciprocity. It was caste alone that banished all justice and humanity from social relations in the later ages of the Archaic period, and converted the feudal system into a huge engine of oppression. It not only deified the upper classes, and reduced the great majority of human beings to a lower level than that of the brutes; but it actually made it a crime for the upper classes to treat the lower with justice and humanity. And caste was not at all the result of any material necessity of the times; it was not in any sense a reasonable arrangement contrived to serve some useful purpose in the interests of civilisation. It was simply the result of the development of the pagan religious consciousness. For Brahminism, as a religion, is simply and solely the deification of the Self in human nature; and the principle of caste expresses this deification of the Self in the classes most capable of the process of self-exaltation.

At the head of Hindoo society stood the three favoured castes. Their primary duty and the object of their existence was the exaltation of their self-consciousness. They might minister to this duty either by the study of the Vedas, as in the case of the Brahmins; or by being terrible and

merciless in all forms of strife, as in the case of the Kshatriyas; or by the acquisition of wealth, as in the case of the Vaisyas. The great mass of the labouring population in each feudal community formed the fourth or lowest caste—the Sudras. Their sole business was to serve the higher castes and to minister in every possible way to their self-exaltation. In addition, there were a number of pariah castes, whose condition was even more debased than that of the Sudras.

The caste of each individual was determined by his birth; and he could not, during his lifetime, by any means whatever rise into one higher than the one into which he was born. For a Sudra to represent himself as of a higher caste was a mortal sin, meriting capital punishment. The legal status of each caste was absolutely different in every circumstance of life. The laws were indeed mainly framed for the protection of the three upper castes. The fourth caste and the out-castes appear to be considered only in so far as they contribute to the advantage of the superior castes; and the gulf which divided the legal status of the Brahmin from that of the Sudra was prodigious and monstrous.

The life, person, property, and women of the Brahmin were protected by the severest laws in this world, and the most tremendous denunciations for the next. He was exempt from corporal or capital punishment, even for the most enormous crimes. Indeed, if a Brahmin fulfilled his proper functions and was learned in the Veda, or assiduous in muttering to himself those sacred syllables whose mystical value equalled that of the whole of the Veda, he might commit any crime, even murder, with complete impunity. He was exempt from all taxation, and it was incumbent on all classes to maintain and enrich him, by large and

liberal gifts on those ceremonial and sacrificial occasions which were of daily occurrence.

The Sudra, on the other hand, was completely at the mercy of the higher castes. A mere shadow of legal protection, it is true, was afforded him so long as he remained virtuous; but as he lost every claim to virtue the moment that anything in or about him excited the anger, greed, or lust of a Brahmin, the protection was very ephemeral. He could amass no wealth, even if he had the power, lest he should become proud and give pain to Brahmins; and whatever he had could be taken from him by fraud or force on certain occasions. He was compelled to serve the upper castes without payment or reward. If he even so much as spoke to one of a superior caste disrespectfully, his tongue was slit; and if he presumed to sit on the same seat as a Brahmin, a knife was used to gash the part offending. His life was forfeit on the slightest provocation; but even if he were killed without giving offence, a slight fine, or a penance similar to that for killing a frog, a dog, or a lizard, was sufficient to atone for the crime. For a Brahmin to marry a Sudra woman was to disgrace himself irretrievably; but he could freely use Sudra women as concubines. But if a Sudra man attempted to mate with a Brahmin woman, even though she were a consenting party, he was liable to be bound up in dried grass and burnt to death.

But this prodigious inequality in the legal status of the castes was not all. I have said that a Brahmin might commit any crime against humanity, in his relations with Sudras, with impunity. But there were certain things he could *not* do to them without being very severely punished. He could not treat a Sudra as his equal; he could not do him any kindness or service—this is repeated and empha-

sized in several passages in the sacred books—even though the service were not menial in character; he could not tend or succour him if he were lying by the wayside sick or wounded unto death; he could not in any way interfere with the operation of caste law, and mitigate the evil which it might inflict on him; he could not sacrifice for him, or initiate him in the way of expiating offences, or teach him the sacred Vedas which absolved other men from their sins, and assured them happiness in the next world. All these acts of common humanity were the greatest crimes that the Brahmin could commit; and the punishment they entailed was the greatest that could be inflicted on him. If he behaved to a Sudra in this humane manner, or made him some return for his services by performing on his behalf those offices which were his own peculiar function in the economy of Hindoo society, he lost his caste in the present life, and was sent to hell in the next.

The accepted basis of social relations revealed in the sacred books of Brahminism, with its monstrous self-exaltation on the one side and its monstrous self-abasement on the other, was not peculiar to the Hindoos. It became established in all the great Oriental nations that come within the historical perspective of human evolution; and its remains can be easily recognised throughout the greater part of European history. What makes the evidence afforded by the social institutions and the sacred books of the Hindoos so valuable is that they so clearly and unblushingly reveal its true origin as well as the full extent of its inhuman significance. The position of the Brahmin in Hindoo society, as well as the Vedic laws themselves, prove categorically that the influence which so completely banished justice and humanity from social relations in the later ages of the Archaic period was that of religion.

I must deal more shortly with the principles of peace and morality. In the early Sumerian civilisation, a quarrelsome spirit was already manifest, and the rivalry between different cities, and disputes concerning their commerce, their boundaries, and other matters led frequently to a petty kind of warfare. But in the earliest times of which we have knowledge, at any rate, it is clear there were no large wars of conquest. The people were mainly peaceful traders and agriculturists. There was no professional warrior class, and the rulers of the different cities did not strive to distinguish themselves as great conquerors. The peaceful atmosphere of the early Dynastic period of Egyptian history is a matter of common knowledge. Egypt was not at this time a military empire; it had no permanent military organisation, and waged no wars of conquest. The few expeditions that are recorded against neighbouring nations were of a petty character and undertaken for the attainment of some definite, limited, and useful object, and came to an end as soon as the object was attained. But more remarkable still is the peace that appears to have reigned for so many hundreds of years internally in Egypt, despite the military weakness of the supreme government. For Egypt at that time was divided into many small feudal states or *nomes*, as they were called, each with its own prince or governor, who had complete control over the local militia, which was recruited at need from the whole mass of the population. The king had no standing army nor any military force at his command that he could control directly. Yet in spite of this weakness in military matters of the king, the internal atmosphere of Egypt appears to have been one of constant peace, undisturbed by any turbulence on the part of the feudal princes for many hundreds of years. It is, therefore, clear that the spirit of militarism

and the love of warfare for its own sake, and the turbulent egotism that leads to war, were very slightly developed in these sections of humanity at the commencement of the Archaic period. But in the later ages of the Archaic period, the whole complexion of things in this respect was changed. Instead of the peaceful current of life which obtained in the earliest times, the fair fabric of social existence was constantly shaken to its very foundations by volcanic passions and ambitions. Every state had become a prey to the lust of war, and had moulded itself into a massive engine of aggression which was constantly in operation. The riot and glory of conquest had become the very salt of life, and the erstwhile peaceful peoples had become converted into hordes of frenzied warriors who were utterly callous and indifferent to the sobs and shrieks of a tortured humanity. The kings and feudal princes vied with each other in the glory of strife; not only were the great empires always at war with each other, but the small feudal states of which each empire was composed were just as prone to fight amongst themselves. The spirit of aggression and militarism became everywhere predominant and a state of warfare became the accepted normal condition of human existence.

Now in this later period the deities worshipped by the Babylonians, the Assyrians, and the Phœnicians were violent and warlike gods who thirsted for the blood of human beings. The same character belonged to the later gods of the Egyptians typified by Amon-Ra, and those gods of the Hindoos who were typified by Siva. Greater crimes against humanity were daily and hourly committed in the worship of these gods than are perpetrated in the rites of the most savage of the so-called savage races of the present day. Human blood flowed constantly on their altars, and

the atmosphere that pervaded these cults was one that inevitably engendered a spirit of brutality and violence, and drove the individual with all the force of a divine impulsion to satisfy these cravings in strife and bloodshed. If, therefore, we ask how it was that humanity, which had in earlier times shown itself so averse to war, should become in later times so inflamed by this great passion, the answer is quite clear. It was the necessary result of the development of the pagan religious consciousness which made these warlike and blood-thirsty gods in these later times the objects of divine worship.

With regard to morality, the evidence is just as clear and conclusive. In the early Dynastic period of Egyptian history, marriage was rigidly monogamous. It was an exclusive and strictly conditioned relationship, the terms of which were equally binding on both parties; and the wife possessed a legal status which was not merely equal, but in some respects superior, to that of the husband. There existed besides, no doubt, a considerable amount of irregular sexual intercourse; and the kings and nobles, in particular, already kept concubines in their harems. But this irregular sexual intercourse was kept in the background and considered wrong. The high position in the family enjoyed by the wife, and the steps she undoubtedly could take to maintain that position, sufficiently assured this. In the writings of that early time, young men are frequently exhorted to marry and to be faithful to their wives, and to beware of the guile and lure of strange women.* In the Confession of Osiris the deceased has to maintain that he has not committed fornication; and separately and specifically that he has not committed the act within the precincts of a temple. Taken at its very worst, therefore, the

* Brasted, *History of Egypt*.

state of morality prevalent in the Old Egyptian Kingdom was similar in all respects to our own at the present day.

But what a change took place in this respect in later times as the pagan religious consciousness underwent development throughout the Archaic period! The change is so monstrous that it is almost inconceivable and incredible; and to ascribe it to the religious development seems to affront our own religious consciousness, even though we fully realise, as all students of comparative religion do not appear to realise, that Christianity is the complete antithesis of Oriental Paganism. The sexual immorality which became prevalent and universal does not bear description. Polygamy and unlimited concubinage were not merely sanctioned within the family, but actually made obligatory for men who could afford the expenditure of a large household. Women had fallen from the high estate they once occupied into the lowest depths of degradation, and had become things to be bought and sold, for the gratification of sexual lust. And that the general erotic obsession which possessed humanity at this stage of its development sprang directly from the obligations imposed on the individual by the religious consciousness is proved by the fact that the most universal and promiscuous form of sexual immorality was an integral part of the worship of the higher gods. Many of the temples in which these gods were worshipped were sanctified brothels. Troops of women—and these not the scum of their sex, but the best, the highest born and the wealthiest—enrolled themselves in the service of the temples as priestesses of orgiastic mysteries which had become for these peoples one of the principal avenues to the highest possible religious ecstasy. These sacred courtesans were always held in high esteem; and often from amongst

them the best and noblest in the land chose the wives that were to bear them the heirs to their dignities and positions. Far from their being tainted with the slightest shade of dishonour by their vocation, these mothers, conceiving in all the tremors of a divine ecstasy which, in its highest degree, shut out the perception of every external object, and even obliterated the material identity of the father, could claim to have been fertilised by the gods themselves. So great a part did the erotic impulse play in the worship of the mighty pagan gods that the organs of generation became for a time the emblems of the divine immanence in the human being, and were worshipped as such in all the temples in the great Oriental nations. Chastity came to be regarded as little short of criminal; and the constant exercise of an impulse that essentially set at naught the social amenities of a civilised state of existence, became at once the highest prerogative and the most insistent obligation of the human being. So permanent was the impression made on human society and human morals that as late as 450 years before Christ—that is to say, after the end of the Archaic period, and when the Hellenic Racial movement was at its zenith—Herodotus was an eye-witness in Babylon of the strange and revolting custom which ordained that every woman should begin her adult life by an act of public prostitution with a stranger in one of the temples. The Harem system, with its rigid separation of the sexes in ordinary social life, and its rigorous emphasis of the proprietary rights of the patriarchal head of the family in his women-folk, set a certain limit to the promiscuous mating of the sexes. But the reader must bear in mind that in the tempestuous atmosphere of those times, when a state of war was far more common than peace, and justice and equity were constantly set at naught by violence, the safeguard

afforded by the Harem system was not nearly so great as might appear. And though in the still later religions of the Hindoos and the Persians a new spirit becomes manifest which condemns promiscuous immorality, this interdiction was a mere shadow, and was only intended to apply to those adepts in mystical science who made it their ideal to attain to the highest possible level of self-exaltation. In general, the Vedic laws permitted the freest indulgence in sexual matters; they allowed any number of wives, and legalised seven or eight forms of marriage, so that every possible form of sexual union was in some measure sanctioned and rendered respectable, even that which results from the forcible rape of an unwilling woman.

In short, it is clear that the high-grade civilisation of the old Egyptian Kingdom entirely disappeared during the subsequent three thousand years of the Archaic period of human evolution. The actual conditions of life which were governed by the elaborate organisations of the later empires were no longer conditions of civilisation, but conditions of the most unmitigated barbarism. Men were still, it is true, welded into huge corporate masses by force and superstition; but that was all that remained to them of civilisation. It is no wonder that the organisations which held these societies together were massive and elaborate; for the more heterogeneous a society, the more it consists of separate classes differing in position, and the more it is honeycombed with institutions which are hostile to the true spirit of civilisation, so much more complex and elaborate must be the organisation that can maintain its social unity. But however admirable as examples of human thought and ingenuity the laws and regulations that maintained the social unity of these later empires may be, we cannot be blind to the fact that they only served to feed international

savagery, to consolidate civic injustice, and to sanctify personal brutality.

The same retrogression, visible in all that relates to the moral aspects of civilisation, took place also in the domain of material knowledge and culture. The great mechanical achievements and the high artistic capacity of the early Dynastic Egyptians are too well known to need detailed description. Their temples, tombs, pyramids and palaces, their ships, their irrigation works, their implements of compounded metals, their statues, their literature—even the toys that we find buried with them—give us a glimpse of a considerable material knowledge, and a scientific appreciation of certain laws and principles of the physical world which, for reasons that will be fully discussed later on, was probably far greater than appears from the mere enumeration of these mechanical achievements. Throughout the whole of the Archaic period there was not made the slightest addition to this material equipment; it gradually disintegrated and vanished; and the later Races, the Indians and Persians, who were most highly developed from a religious point of view, have left behind them absolutely nothing that is comparable to the great mechanical achievements, the material culture, and the high art of the early Dynastic Egyptians. Even in nations like Egypt and Babylonia, where the inherited achievements of past ages were so massive as to enable them to survive the lapse of time and to be copied by succeeding generations, everything points to the complete stagnation of the objective intelligence of man. There is no indication in the material productions of the later times, which are obviously modelled on those of the earlier period, of any wider grasp over the forces and materials of nature; there are no signs of any discovery during this enormous lapse of time of new

laws of nature or principles of mechanical art, or properties of the different forms of matter. If we consider the material circumstances of the most civilised nations at the time when the temple of Solomon was built, there is nothing in any of their works, nothing in their means of locomotion and manner of intercourse, nothing in their armament for battle, nothing in their means of production, nothing in their arts and industries, nothing in their tools and implements, nothing in the ways and means by which they carried on the daily business of life, nothing in their provision against the numerous afflictions to which human beings are liable; there is nothing, in one word, in their whole material equipment which indicates a wider grasp over the forces and materials of Nature than that which the early Egyptians and Babylonians possessed three thousand years before. There may have been novel applications of old principles in expressing new ideas and meeting the requirements of later ages; but not one jot was added to the material basis of their science. Far from extending, indeed, the objective intelligence which had created this material equipment appears to have become disorganised in the course of time. The ancient knowledge lingered on in the form of cabalistic formulæ, but these were blindly obeyed as emanations of divine power, and were not at all understood in their original meaning.

Thus it is clear that the old theory that the history of humanity represents nothing more than a continuous progression from a brute condition of the uttermost social, moral, and mental incompetence to the material civilisation and culture of the present day, is fundamentally wrong. Its hold on the philosophers who first tried to deal with the problem of human evolution in a positive spirit was due to the fact that in their day the historical perspective of

human evolution was limited to the three thousand years during which this kind of progression was actually taking place. In the light of our more extended knowledge, it is evident that the development of humanity is a very much more complicated process than it has hitherto appeared to be.

In feelings, manners, and morals, the Egyptians of the Old Kingdom were as far removed from the brute as we are to-day; and their civilisation was as close to the modern ideal of that state as our own. This fact is in itself sufficiently startling; but the subsequent progression of events during the Archaic period of three thousand years that followed is still more remarkable. That humanity during these ages should have gaily fouled under foot the splendid endowment of material civilisation and culture which it had acquired or inherited, despite the civilising influence of the several Racial movements through which the whole progression took place, is a fact of the most tremendous significance, which cannot be explained by any theory of evolution that has hitherto been suggested.

Evidently the problem presented to us by the history of Mankind is not what it has hitherto seemed to be. Instead of trying to discern, in the sequences of events presented to our view, the successive stages of a process of evolution which has carried humanity from the depths of savagery to the heights of civilisation, we have now to study these sequences with the object of determining the nature and the reason of that cosmic process which succeeded in paralysing the civilising influence of each Racial movement, and caused humanity to foul under foot its splendid endowment of material civilisation and culture, during the first three thousand years of its historical development.

The reader must clearly understand that during these

three thousand years there was no absence of mental activity, nor was the retrogression in everything that relates to material civilisation and culture due to a decay of the human Race, or to the absence of developmental energy. On the contrary, it was a period during which there were recurrent phases of the most intense productive and constructive energy. It was a period wherein insignificant communities reared themselves up into vast and mighty empires; wherein great works were produced in such numbers, and of such vast proportions, that our minds reel with amazement at the extravagant expenditure of energy apparent in their construction, though we see only ruins that represent but an infinitesimal part of what they were in their pride and glory; and wherein, finally, the human mind was constantly giving birth to new phases of consciousness which made vast masses of human beings restless wanderers, and filled them with passions and ambitions and ecstasies by the side of which our fiercest emotions are but pale shadows. These new phases of consciousness expressed themselves in the monstrous and mysterious cults of Oriental paganism, which governed humanity during this long period of human history, before Judaism achieved its great revelation. Throughout the whole of this period, indeed, there was undoubtedly taking place a great evolutionary development, but this development manifested itself simply in the production of religious ideas. From the earliest times, when it engendered the terrifying belief that malignant supernatural beings dwelt in every object in nature, to a period many thousands of years later when it culminated in the stupendous and inhuman subjectivity of the Brahmin religion, this development was continuously in progress, carried onwards step by step in each successive period of creative energy in ancient Oriental history.

The historical perspective of human evolution, therefore, discloses to us two phases. In the first, a progressive process of religious ideation grips the individual with increasing force, and completely overwhelms civilisation in its efforts to provide for the worship of the gods. In the second, the religious development loses its vigour, gradually decays, and allows civilisation once more to establish itself on its old basis. Since all the effects produced are the result of the two phases of this religious development, it is obviously the latter which has determined the historical progression of Mankind. The form of the development is a very remarkable one. The form is that of a wave, or of a movement governed by the growth and decay of a living organism. It is a mode of progression which has propagated itself throughout a series of Racial movements, as a single and continuous development from a definite point of origin, entirely independent of the volition, the material interests, or the experience of the individuals affected by it. It is therefore a mode of progression determined by a cosmic process of evolution which is, in fact, simply a larger edition of the same process that determines the unity of a Racial movement.

In the next chapter we shall define clearly the nature of the material endowment which humanity has gained as the result of this cosmic process of evolution.

CHAPTER IV

MATERIAL DEPOSIT OF GENERIC WAVE

IF we contrast our state with that of the early Egyptians, it is clear that there has taken place in the intervening ages an expansion of intelligence which endows us human beings of the present day with an enormously extended grasp over the forces and materials of Nature. In this, and not in the quality of civilisation, or in the moral characteristics of man, has there occurred a real and indisputable advance. It is certain that the principles of civilisation and of morality were as well understood and practised by those ancient peoples as they are by ourselves. It is still more obvious, if we compare our material equipment with theirs, that our grasp over the forces and materials of Nature is incalculably greater than that which they possessed.

Now how has this expansion of objective intelligence taken place?

It must have taken place in one of two ways; either by the influence of time, and the experience which time brings on the same mind-organ as created the mechanical equipment of the early Egyptians, or by the growth of a new mind-organ of higher capacity.

It is scarcely necessary to apologise at the present day for the use of the term mind-organ; for the correlation of mental and nervous processes is one of the most definitely established facts in the categories of modern science. If the cautious enquirer still hesitates on the threshold of the view that all forms of consciousness are definitely caused by the physiological activity of a specialised mass of brain-

cells, it is simply because at the point to which scientific demonstration has been carried in these matters, there still exists a difficulty in including within the scope of physiological causation the occurrence of certain states of mind, particularly those involving spiritual conceptions. This difficulty is far from being insurmountable; but it does not vitally concern us at the present moment. No such difficulty exists with regard to the purely objective phase of consciousness. The reader may study the demonstration of the physiological causation of such mental processes as perception, cognition, and intellection in any elementary text-book. Impressions that come to us from without must, before they are transmuted into conscious ideas and judgments, lose themselves in a turmoil of physiological activity; and the resulting presentations in consciousness are clearly caused by this physiological activity. This proposition must needs be accepted by everybody who is inclined to look at things from a scientific point of view. And it is particularly for this reason that I have been careful, in drawing the reader's attention to the mental development which has taken place since the days of the early Egyptians, to base the conception of this development simply on a contrast between the objective mental capacity which produced the material equipment of the Early Egyptians, and that which has placed at the service of modern humanity the stupendous grasp over the forces and materials of Nature which is exemplified in all the arts and industries of the present day. Here it is clear we have to deal with the capacity of a mind-organ. And the question which lies before us is this: is the wider grasp over the forces and materials of Nature that we possess due simply to a continued education of the same mind-organ which produced the material equipment of the early Egyptians; or is it due

to the development of a new mind-organ of higher capacity?

If it is due simply to the education of the same mind-organ brought about, let us say, through a growing perception on the part of the individual of the things that were calculated to enhance the pleasures and mitigate the miseries of his existence, and a determination to exercise to the full what powers he possessed with the object of acquiring them, then it is clear that no cosmic process of evolution has been involved in the development. It would simply resolve itself into an effect of the action of time, with the experience that it brings, on a mind-organ already trained to serve the material interests of the individual by the Racial instinct.

But it is perfectly certain from the historical evidence that we possess, that the development in question was not of this nature, and that it did not effect itself in this manner. For if it were simply a matter of time, it would have manifested itself at once, and continuously throughout the next four thousand years; and the rate of visible progress during any one period would be the same as that of any other period of equal duration. And everybody knows that this is not so. There has been more visible progress of the kind during the last hundred years—nay, it would be correct to say during the last twenty—than during the whole preceding seventy centuries; and every fresh glimpse which archæology affords us into the conditions of the past renders more certain the probability that, during the first forty centuries of this great total, there was no such progress whatever.

Not only was the objective intelligence of man suppressed during the whole of the Archaic period, but it was a long time even in the Modern period of human develop-

ment before this objective intelligence began to produce any very considerable fruit. And yet it is clear that at the end of the Archaic period, when the Jews and the Greeks came into existence, the physical basis of that objective intelligence was already fully formed. The intellectual pre-eminence of the Greeks is admitted by everybody, and it is evident from the manner with which they handled the physical problems on which they touched, that their objective intelligence was of the same quality as ours, although its grasp of the realities of the external world was rudimentary, and therefore incapable of producing the results that have been effected in these later days. But this fact is still more definitely proved by that extraordinary position of the Jews throughout the Modern period of human development, which is really one of the most striking phenomena of human history. The reader must bear in mind that the Jewish race is one of the very purest, in the sense that whilst many Jews have, at different periods of the world's history, dropped away from the Jewish fold and become lost amongst alien peoples, very few, if any, aliens have ever penetrated into the Jewish fold and become sufficiently part of the race to intermarry with them. Now, according to the Law of Racial Movements, all development ceases at the end of the period of developmental activity, and the zenith of the Jewish Racial movement was somewhere about 1,000 years before Christ, and it completely came to an end somewhere about 500 years before Christ. Therefore, after the latter date, there could have occurred no further structural growth in those Jews who remained true to the ritual and rigid separation enforced by their religion, and in the Jewish mind of to-day we have practically operative a physical basis which in bulk is identically the same as that of the Jewish race at the time when the

temple of Solomon is supposed to have been built. Now throughout the whole Modern period of human development, as is well known, the Jewish Race has produced men who have in each successive Racial movement proved themselves to be the intellectual mates of the best men that that movement has produced; and as the European mind has gone through its successive phases of development, and has in each stage shown a greater proof of a higher degree of objective intelligence, the Jew has easily kept pace with him, and has shown in every department of modern objective thought that he can produce as good work as any European. Therefore, it is absolutely clear, in spite of the fact that there appeared no evidence of growth of an objective intelligence during the four thousand years of the Archaic period of development, that at the end of that period of development the physical basis of our Modern objective intelligence was completely formed. These considerations lead us inevitably to the conclusion that the great advance in our grasp over the materials and forces of Nature at the present day has not been the result of a mere education of the same mind-organ that produced the material equipment of the early Egyptians, but that during the whole Archaic period there was taking place a growth of new brain cells which later on became the physical basis of the higher objective intelligence of modern times. These cells, during the Archaic period itself, did not behave as the physical basis of an objective intelligence must behave, but produced instead the subjective intelligence that gave rise to the pagan religions. And they behaved in this way because there was no communication between them and the external world. They were formed and lay in the grey matter of the brain, barred from contact with the outside world by the pre-existing mind-organ, and it was not until

the psychic activity of this pre-existing mind-organ had been suppressed that they could enter into that relation with the outside world which was absolutely essential to their continued existence after the period of Generic growth was at an end.

The most casual study of the records of humanity reveals the fact that men have not always behaved mentally as they do to-day, at any rate amongst the modern progressive races. Take, for instance, any one of the important episodes of the Old Testament, and you will see at once that men received impressions, elaborated them, expressed them, and finally acted on them, in quite a different manner from that of the present day. I say the Old Testament, because that is a record that is familiar to all of us. As a matter of fact, however, this kind of mental behaviour is not peculiar to the people of whom the Old Testament tells us; but is found to have been common to all the peoples of the old historic world; that world in which lived the old Egyptians, the Chaldeans, the Babylonians, the Assyrians, the Persians, the Brahmins, and others besides the Israelites; and which lasted for at least 4,000 or 5,000 years. If one of us arose in the morning and declared to everybody whom it might concern that some god or other had spoken to him overnight and bidden him to do something; if, on being directed to set about a certain business, he declared himself unable to do so before he had consulted the entrails of a dying bird, or subjected himself to some other form of inspirational guidance, without in the least regarding the circumstances or the necessities of the business in question; if, on being requested to describe a certain fact or event, he launched forth into a dramatic narration of phantastic dimensions; and if he based his actions, not on reasonable motives, but on the blind impulse of the moment, he would be reckoned by us

a lunatic. He would certainly not be able to live in harmony with modern society, and any business or undertaking managed by him would be sure to end disastrously. Yet this was the way these old-world people behaved for nearly 5,000 years, and they lived in harmonious societies, and carried on great enterprises with complete success.

This is a fact beyond dispute. And it brings us to one of two conclusions—either the phenomenal world of Nature was different in those days, or the mind of man, which receives impressions from that world, behaved in a different manner.

The first conclusion was the one commonly held for a very long time. At the present day, however, at any rate amongst the modern races, such a supposition is generally rejected. The whole structure of the modern world would be seriously damaged if such an idea were entertained. A period of diligent observation extending over 2,500 years has gradually convinced us that the Laws of Nature are eternal and unchangeable; our modes of thought, our actions, and all the precautions with which we surround our daily lives, are based on this assumption; so that, whatever was different in those days it was certainly not the phenomenal world of Nature.

At any rate, this is the only conclusion to which the scientist can come. And since this is so, one might reasonably expect to find in modern psychology a recognition of the two possible phases of mental action, and a statement of their relations. For Psychology is the science that aims at a scientific exposition of what can be known and verified by observation of the functions of the human mind. It should therefore be built up on an observation of mental modes of behaviour throughout the whole length of time during

which it has been in existence. It should certainly take note of the mode of behaviour during the old historic era, which culminated with the advent of the Jews; for the mental idiosyncrasies of that time were very prominent and of great importance; they are marked by the huge monuments of antiquity that cover some lands—things that you cannot well ignore, if you do observe anything at all; and the wisdom accumulated with those habits of mind, and expressed in that dramatic fashion which was one of those idiosyncrasies, still remains to-day interwoven with every act and thought of our conscious lives.

Yet, as a matter of fact, modern psychology has completely ignored this vast field of research. The result is, that it still does not exist as an accurate science. It represents only a chaotic medley of facts, derived partly from introspection, partly from limited observation of the habits of the Western mind, partly from the study of what are called occult mental phenomena, and partly from physiological experiments. Psychologists rival each other in straining their imaginations in the effort of building up out of this medley a fair-seeming exposition of the structure and mode of action of the human mind. But they all seem equally to lack the perception that the main nourishment of a real science is observation and not imagination.

There are whole nations existing in Asia to-day that reveal in the midst of the rags and tatters of thirty centuries of decay, the mental idiosyncrasy of their ancestry, bereft of its pristine intensity. Between them and us there yawns a gulf. We cannot easily understand them, or their ways, or the motives that impel them to action; whilst their manner of expressing even the commonest ideas strikes us as strange, exaggerated, and very often deliberately false. Does not this gulf, which no amount of education on the one

side and of painstaking industry on the other, seem adequate to bridge over, indicate contrasts in mental activity which it is worth our while to investigate? This mind-organ of ours is the latest product of evolution. It is changing in every individual and every race, and it has been thus changing ever since the time when it first began to develop. How, then, is it possible to deduce the laws that regulate its growth and its functions from the introspective study of a single individual, or the objective study of a single group of individuals? How is it possible, if you regard it as a stationary and a completely-formed entity, to give in any representation of its functions that sense of movement which is the essential attribute of its position in evolution, and stamps it with a character different from that of every other organ in the human body?

The modern progressive races have for a long time dominated the world, and during the last two thousand years and more they have consequently impressed their mode of mental activity to a greater or lesser degree on humanity in general, so that at present all mankind simulates more or less the objective type of mental activity which is peculiarly characteristic of the modern races. Yet the Eastern mind at the present day is admittedly somewhat of an enigma to the Western who has not been bred amongst Eastern people—how much more of an enigma, therefore, must the pure Archaic behaviour of the earliest historical races appear to the biologist, who is above all things modern in his point of view, and who, moreover, has never dived very deeply into psychological questions, and—in the majority of instances—has had no experience of Eastern peoples at all. He is to be excused if, in his eyes, the Archaic phenomena represent nothing more valuable to the scientist than phenomena of fraud and delusion. But, unfortu-

nately, the anthropologist has followed tamely in the footsteps of the biologist, and, in constructing his scheme of the growth of man, has neglected the particular phase of human development represented by the ancient civilisations of Asia, and has sought for the origin of our civilisation and our intellectual attributes principally, if not wholly, amongst the debris of the savage and primitive Races of humanity. And the psychologist, again, has obediently followed in the footsteps of the anthropologist, with the astounding result that the Archaic form of mentation, which has dominated human beings of the highest class for several thousands of years, and which underlies and constantly determines and interferes with modern forms of thought and action, has been utterly ignored in the scientific psychology of the day.

This is equivalent to saying that we have no real or adequate science of psychology. There can be no science where all the facts of a certain class have not been equally investigated and drawn upon for the purpose of generalisation. We need not wonder if at the present day, mystical forms of psychology find more favour in the eyes of the educated multitude than the productions distinguished by the orthodox stamp of the all-powerful arbiter of modern thought. On all sides are exhibited cravings for knowledge and understanding of the deeper elements of the human mind, which find no satisfaction in orthodox formulæ, and give sustenance to all kinds of false generalisations based on unscientific expositions of those very things that science has ignored.

The purpose of this work compels us, therefore, to formulate new ideas on psychology, based on a more generous and adequate recognition of all the facts that make up, or have had any part in the making up, of human nature. We can-

not attempt to study the history of the human mind, if we have not a very definite idea of the different phases of consciousness of which that mind is capable.

Now let us consider a little more carefully the essential features and the essential differences of these two forms of mentation that we have called respectively the Archaic and the Modern. And in the first place before anything is said about the Archaic phase of consciousness, let us clearly understand what is the special feature of the Modern form of mentation. It will be best to demonstrate this by a series of concise questions and answers that will be intelligible to everyone.

On what does our higher intelligence of the present day feed itself? On the observation of objects and their modes of behaviour in Nature.

From what are derived the ideas of Time and Space by which our higher intelligence classifies the data on which are based all its operations? From the succession of events and the distribution of objects in Nature.

What is it that governs that central operation of our higher intelligence that we call reason? The analogies and similarities of objects and their modes of behaviour in Nature.

How do we express the conclusions of that central operation of the higher intelligence? We express these conclusions in terms of the objects and their modes of behaviour in Nature.

What conditions and determines the actions that result from the stimulation of our higher intelligence? The actions are conditioned and determined by the nature and the dimensions of the very objects or their modes of behaviour in Nature that have been observed.

The special feature of the Modern form of mentation,

therefore, is that it is based on a direct communion betwixt the higher intelligence and the object; so that in all its operations it is limited and governed by the nature, the dimensions, and the analogies of the object and its mode of behaviour. Every mental operation, in its simplest form, consists of three parts, an in-going, a central, and an out-going part; and in each of these, in the Modern phase of consciousness, it is the sensations directly derived from objects, or their representations in memory, which form the units of consciousness; giving to these three parts the forms of observation, reason, and intellectual expression or useful action. That this is so will be at once seen if we analyse any ordinary incident in our lives that is carried out in what we call a reasonable manner. A man, for example, sees a chair in a shop-window—his attention becomes fixed by the remembrance that it is just such a chair that he wants—he observes the chair carefully to make sure that it is of a certain make and value—he learns from the shopman what he will be expected to give in return for it—joining these data to others with which he is already acquainted, bearing on the market value of chairs in general, or of chairs of the same class, and also bearing on the proportion that the contemplated expenditure holds to his income, he comes to a conclusion, by a process that we call reasoning, as to whether he will buy that chair or not; and he finally completes the transaction by an exchange for that chair of a sum equivalent to its value.

Now this is what we call a reasonable and business-like transaction. It is to be noted that every mental movement in it is generated, determined, and concluded by some existing object or fact, or its representative in memory. Neither intuition nor imagination is made use of, nor are any emotional feelings allowed to influence the procedure.

And no one will deny that all the business of our world at the present day, whether it be commercial, political, sociological, legal, medical, or scientific, is carried out in this manner. In other words, the Modern form of mentation is a purely objective one. Everything of which this Modern phase of consciousness takes note, whether it be a feeling or a fact, is regarded objectively. It does not merely regard certain things, but all things that exist, as objective; and the existence of things that are not objective it does not recognise at all. The Universe and all that it contains affect it as things that can be observed, reasoned upon, and expressed in objective terms; nothing exists for it that cannot thus be observed, reasoned upon, and expressed. The reader must clearly understand that its special feature is not the kind of things with which it deals, but the way in which it deals with all things. And this way of dealing with them is the result of the fact that in the Modern phase of consciousness, the higher intelligence actually grasps that which lights up the conscious illumination; or, to put it in other and more explicit terms, the highest ganglia of the mind-organ are continuously in direct conscious communication with that which originated sensation, and nothing occurs to sever this connection during the whole course of a mental operation.

And if we look backwards across the ages we find that at least for the last 3,000 years, ever since the beginning of the Greek Racial movement, the form of mentation that has dominated the progress of the world—gradually insinuating itself into all the crevices of our social structure and formulating itself into concrete laws for the regulation of our individual lives—has always been of this objective stamp. It is the further protrusion of this objective activity into the elemental masses of the inert universe which has so changed

the aspect of the world during these years. As a result, our environment of the present day is one only in harmony with the mind-organ in its objective phase of consciousness. We are becoming more and more objective creatures; but we also live in an objective world wherein mental powers that are not objective are losing their practical value. We measure mental force by practical results, whether in the region of thought or of action; and even a poet we insist shall express himself clearly and intelligibly in the symbols of the objective world if he is to win our applause.

Together with this higher intelligence which is distinctly objective, however, Modern consciousness reveals traces of another form of intelligence which feeds itself, not on observation, but on suggestion, elaborates its conclusions, not by reason but by dramatic imagination, and expresses itself, not in terms of the objects and their modes of behaviour in Nature, but in terms of the subject's feelings. To this form of consciousness belong intuition, faith, and inspiration. It is characterised by the fact that it is not based on the knowledge of events and objects in Nature, but simply on the states of feeling evoked in the subject indirectly by these things. It is therefore subjective, and operates in quite a different manner from the other; being in particular governed by no accurate ideas of time and space. In modern times this form of consciousness is allowed little scope for action, and for the last 3,000 years, from dominating the whole sphere of human life, this scope has been getting ever more limited. It is not allowed to intrude itself in the government of the state, in the making and administration of the laws, in the preparation and direction of armies and fleets, in the conduct of commercial business, in the care and treatment of the sick and wounded. It still bulks largely in the mental composition of a large number

of individuals, especially in women; and for all of us still forms the matrix from which springs the sentiment of our lives. But those in whom it bulks largely, in excess of the objective intellect, are not the individuals that lead the world at the present day. We recognise them as intellectual weaklings, who mask their condition with the massive wisdom of a past age, a massive wisdom that was subjective but ill fits their shrunken forms. In other words, the Subjective form of consciousness is in the Modern form of mentation inferior to the Objective.

The higher intelligence of man, indeed, was not always in direct conscious communion with the outside world. There was a time when the higher intelligence, the intelligence which dominated and directed the individual in all actions above the level of an automatic habit, existed only in a subjective state; and had no capacity, therefore, for picturing in itself the facts and objects which make up the realm of Nature. In this subjective state, the higher intelligence had, therefore, to feed itself, to elaborate its conclusions, and to express itself, in a totally distinct manner. It fed itself by intuition, it elaborated its conclusions by dramatising the relations of the different feelings impressed on it, and it expressed these feelings by projecting them into the objective world as images of itself, or of its constituent elements. Its influence caused the individual to enter into ecstatic states of repose or of activity, undetermined and scarcely conditioned by the facts of his surroundings. It possessed no measure for time or for space apart from the content of its own feelings; it had therefore no accurate ideas either of the distribution of objects in space, or of the succession of events in time. It received its impressions from the outside world indirectly through an objective intelligence of lower intellectual

capacity, the activity of which it was constantly engaged in obstructing.

This is what I call the Archaic form of mentation. It reveals itself clearly in the Old Testament. The latter gives us the picture of a people who, in all the operations of their higher intelligence, lived in a state of detachment from Nature. They professed to receive all their knowledge, their power, and their direction from a source distinct from and infinitely above the objects and facts of Nature that appealed to their senses. We know, as a matter of fact, that they never applied their higher intelligence—that intelligence which was not inferior to our own—to the study of Nature. The ideal of their wise men was not observation of Nature but communion with God; in other words, an ecstatic condition of inward contemplation. The application of the higher intelligence for the purpose of observation was, indeed, not merely neglected; it was distinctly prohibited and regarded as one of the greatest of all sins. Accurate observations of any intellectual magnitude were not conceivable apart from an evil purpose. David was condemned for trying to take a census of his people, a measure which we regard at the present day as not merely reasonable, but absolutely necessary for the proper government of a state. The higher intelligence, indeed, at this period, spurned under foot the senses, and the mind of the “natural man” with which they were in direct conscious connection, as ignorant, foolish, and wicked. Truth could not enter through these channels, nor understanding dwell in them; and whenever anything out of the common presented itself to the individual, his higher intelligence instantly flooded his mind with an overwhelming sense of awe, compelling him to seal his senses, and to stand still or retire, lest he should commit sacrilege by gazing on that which

was above the comprehension of these sensuous faculties.

If at the present day a man of highly developed mental power standing, in fact, considerably above the average, were to see a bush on fire which nevertheless did not burn away, he would assuredly, after a momentary feeling of awe and wonder, advance and observe the process and all that belonged to it very accurately. He would do so because the phenomenon would directly stimulate his higher intelligence to activity; and his higher intelligence, being objective, would manifest this activity by increased observation. But see what happened in the case of Moses. He saw a bush on fire which did not burn away, and this sensuous perception was followed at first by the desire to observe. He said to himself: "I will now turn aside, and see this great sight, why the bush is not burnt." But no sooner had this objective impulse manifested itself than from an influence emanating from a higher intelligence of what was taking place he was compelled to stand still and to hide his face.

Here is a psychological picture, expressed not as we should express it, but in terms of the subjective mind, which is admirable and of the very highest importance to us in our present enquiry. It is a picture of the sequence of mental events which took place in every mind in the Archaic phase of consciousness, when it was brought into the presence of a thing—or an aspect of a thing—above the ordinary. It explains to us most accurately, even though the explanation is clothed in figurative language, the mechanism involved in this inhibition of observation, which is so marked a characteristic of the Archaic form of mentation, and separates it broadly from the Modern. As Moses behaved, so did all men behave from the Early Egyptians to the Hebrews, so does every unsophisticated

Asiatic still behave at the present day. An observation is made of a low order of intellectual capacity, an intuition or emotional intelligence of a higher order establishes itself and evokes a sense of awe, which at once inhibits further observation.

Hence the Subjective condition of the higher intelligence in the Archaic form of mentation. And here let me state, in case it should be said that I have no right to base a scientific exposition on the story of Moses, that it is perfectly immaterial to us in the present connection whether the story is authentic, whether Moses did see a burning bush that did not burn away, or whether indeed Moses ever existed at all. What is important for us, as scientists, is the description in the highest literature of that period of how a certain thing happened. The story of Moses is an account of how a certain man was led to undertake a great enterprise; an account which was accepted as truthful by the people of that period. It furnishes us with a sequence of mental events which was evidently a familiar one to the people of that period. To say that the story involves the miraculous and supernatural is simply to say that the miraculous and supernatural did exist for the people of that period. And we have not to deny this fact, but to find out how it was that the miraculous and supernatural did exist for these people, whose mental calibre was neither less nor greater than ours, although they do not exist for us. Nor is this story the only example of this sequence of mental events, nor does the life of Moses or even the history of the Jews constitute the only sources which furnish us with such instances. The whole history of humanity from the time of the early Egyptians to that of the Greeks—a period of several thousands of years—bears witness to the truth of the sequence of mental events illustrated by the story of Moses.

Its peculiar value as an illustration lies in this, that it is so familiar to all of us.

Let us clearly understand, therefore, that in the Archaic form of mentation, the higher intelligence only received from the outside world suggestions of things which revealed themselves in consciousness as intuitions. Immediately on the appearance in consciousness of these intuitions, the lower intelligence was prevented from receiving any further impressions. Hence in the Archaic form of mentation the second or central stage of a mental operation, that of elaboration, would proceed independently of the real modes of behaviour, and the real analogies and associations of objects in Nature; because, during this second stage, it was shut off entirely from Nature. The intuitions received into consciousness would therefore group themselves, and their relations to each other and to pre-existing intuitions would become established, not with any reference to facts or laws of Nature, but simply with reference to the constitution of the higher intelligence, and to the laws of its own development and activity. We may put it this way, that in this central part of the subjective mental operation, the actual substance, condition, or process which produces the subjective phase would reveal itself in consciousness. But such a revelation, as we have seen, is only possible as the result of a conflict betwixt the two sets of mind-elements; the higher intelligence suppressing the lower, and keeping it sealed against the intrusion of any fresh perceptions that might distract attention and cause the revelation to abort. The revelation, therefore, would have to take place in a state of consciousness already conditioned and determined by the uncertainties, the suspense, the tension and the fluctuations of this psychical struggle for existence. Hence we should expect to find the grouping of intuitions in the cen-

tral stage of a subjective mental process to assume a dramatic form—the elements of each group acting on each other as if engaged in a struggle, or at least converging to participation in a single event, which is to be determinative of their existence. And this is exactly what we do find to have been the case in the Archaic form of mentation. This is what happened in the case of Moses, in whose mind, instead of a process of reasoning following observation—that is to say, instead of a process involving a progressive comparison and judgment of all the bearings of the ideas received through observation—there occurred a dramatic representation in consciousness as the second stage of the mental operation, which had absolutely nothing to do with the burning bush that started it. This is what produced the mythologies of the great Races of Antiquity, which are just a series of dramatic episodes in which an apparently supernatural determinant of their existence—a determinant, that is to say, which was beyond the comprehension of their sensuous and objective faculties—progressively revealed itself to their higher intelligence. And we must remember that these mythologies were not merely matters of belief, which did not affect the practical everyday life of these men of olden times. On the contrary, they formed an integral part of the every-day life. Just as in every action of our lives that is above the level of an automatic habit we are guided by our reason, and by the laws and probabilities that have been formulated by our reason; so in these olden times, in every action above the level of an automatic habit, men were directed by the dramatic faculty, or by the mythologies that this dramatic faculty had built up. No general led his army into action, no governor issued an edict, no merchant embarked in a commercial transaction, no man in short undertook any-

thing of any importance without first stimulating this faculty by such means as invocations to the deity, the inspection of omens, the consultation of oracles, or the offering up of sacrifices, and receiving thereby a direction from the mental grouping dramatised in his imagination. The reader must clearly understand that in all operations in which his higher intelligence took part the man of this period thought in this way, by looking at a dramatised representation and not by following a chain of reasoning.

We must further observe that in this dramatised representation of intuitional groupings, the intuitions themselves became personified. It is this personification of intuitions in the Archaic form of mentation that has given to the Archaic world in general some of its most striking features. Nor is it at all difficult to see how this personification arose, once we grasp the fact that in the Archaic form of mentation the higher intelligence was detached from Nature and expressed its own being alone in consciousness. In our Modern form of the central stage, which we call reasoning, we think of things because our higher intelligence is in direct connection with these things, causing the units of consciousness themselves to have the appearance and to act in the manner of things. But in the Archaic form of mentation, each intuition was primarily a unit of self-consciousness, full of the ecstasy of a realised sense of self-existence; so that it expressed itself most appropriately in the visualised image of an animate being. When, therefore, men of that period exercised their higher intelligence, the psychic illumination lit up a dramatic representation involving, as its determinant figures, the visualised images of animate beings.

Finally, as we should expect from what has been said, the third stage of a mental operation—that of action—

was wont in the Archaic form of mentation to issue as the resultant of the emotion controlling the dramatic representation. It issued, therefore, as the outrush of an exalted state of self-consciousness, which had been concentrating itself for action under the very guise of the dramatic representation; a state of self-consciousness which had no knowledge of the conventions, the realities and the probabilities of the outside world—but only knew itself, and the necessities of its own existence. It drove the individual in a state of blind and ecstatic impulsion so to behave as to fulfil, or to give vent to, the overwhelming emotion that flooded his higher intelligence, and expressed itself in the movement of the dramatic representation.

A good deal of light is thrown on the Archaic form of mentation by that which occurs in ourselves when we dream. In a dream a brilliant psychic illumination suddenly reveals to us the forms of visualised images. We know as the result of careful experiments and observations that in every case the process is started by a sensuous impression; but the sleeper himself is not aware of the sensation, and the visualised images do not suggest to him any such connection. The functions of the objective mind being in abeyance, the sensuous impression is not recognised, and it passes on unchallenged, and finally transmutes itself into the mysterious presentation in question. There is nothing remarkable about the images themselves; they are those of objects, scenes, and figures with which we are familiar. Generally speaking, anything or any person that has prominently occupied our thoughts within a short time of falling asleep will be pretty sure to make his or its appearance in the presentation; so that it is fairly obvious that the actual identity of these images is a fortuitous circumstance; the energy of the process drawing into the range of

the psychic illumination those images which lie uppermost in the storehouse of visualised impressions.

What is remarkable is the actual fact of the psychic illumination, whilst the objective mind is obviously not working; indicating, surely, that there is a part of the mind-substance that is capable of acting separately from the objective mind-organ, and capable, moreover, of acting in this separate manner with great intensity; for the psychic illumination of a dream-process is very intense, far more intense than that which attends the visualisation of ideas in our waking lives, and even more intense than that which attends the perception of objects in the external world. This peculiar intensity of the dream-consciousness is universally admitted; it effectually puts out of court the suggestion that the dream-process is merely a riotous play of the objective mind-elements themselves. It is certainly not merely the result of concentration of vision, or of the blocking out of outside impressions; for not even the enormous power of concentration of those men who are the greatest of thinkers, though they so place themselves as to be quite free from the distracting influence of outside impressions, can endow their visualised ideas in the process of objective thought with a tithe of that psychic illumination which is the natural accompaniment of the dream-process, even in the mind of a child. In other words, the dream-process indicates not merely that a part of the mind-substance is capable of acting separately from the objective mind-organ, but further that this substance is of a constitution that, when stimulated, it produces a psychic illumination far more intense than that of which the objective mind-elements are capable.

What is still more remarkable, however, in a dream is the form into which the process throws the whole mass of

visualised images. They appear not as a chaotic medley, but in an orderly arrangement; but this orderly arrangement is not that in which they actually exist in the outside world, and with which the objective mind constantly identifies them. The arrangement is that of a dramatic representation: the sequences of events all tending to a climax in an action which may involve the most passionate movement. The representation opens with the imagination of some indifferent scene or event, in which we play our several parts in quite an ordinary and matter-of-fact way. Then one or more of the great emotions—joy, sorrow, terror, love, hatred, jealousy, revenge, horror, as the case may be—suddenly colours the whole vision, determines anew the characters and the scenes represented—the visualised images used are now selected and no longer fortuitous—and hurries the movement forward to a climax which is finally reached in a whirl of frenzied ecstasy. Thus the slight noise of something falling to the ground may give rise, in the mind of a sleeper, to a dramatic representation involving many people, and covering a long expanse of time, culminating finally in a murderous attack with a pistol. Or the dream may originate in a cramped position of the muscles, and then, in the climax, we may see ourselves attacked and injured by a host of enemies; or the cause may be a visceral sensation, and then we may see ourselves taking part in the joyous festivities of a banquet, which suddenly transmutes itself into a drama culminating in the administration of a poison. Of course, the whole of the presentation thus coherently set forth, is very seldom remembered in its entirety by the sleeper when he awakes. The remembrance of a dream fades away with extraordinary rapidity; and even in the mind of a most attentive observer, the remembrance of a dream is apt to resolve itself, within a few seconds of wak-

ing up, into the remembrance of one or two of its most striking incidents. But there can be no question of the fact that in every case the mental process does take a dramatic form, whatever its origin may be.

But the most remarkable feature of the dream-process, after all, is the constant violation of the fundamental axioms of that world of thought to which the images, which are used to visualise the process, properly belong. These images are objective; they are obviously representations of existent realities in the outside world; they therefore belong to a mosaic of ideas of which the recognition of what we call the laws of Nature is an integral part. Every visualised image of a thing, in short, reveals within itself the modes of behaviour of which that thing is capable. We should therefore expect these visualised images, whenever they are evoked in consciousness, to preserve their objective character: to continue to behave, and to influence the procession of ideas of which they are the consecutive links, in such a way that the whole mental process should constitute a true representation of the modes of behaviour which are natural to them. And this is what happens when we make use of these visualised images to carry out a train of thought in the Objective or Modern form of mentation. In this process of reasoning we help ourselves by visualising, as far as we can, every consecutive idea; and it is the full retention in this visualised image of all the characters of the object or the situation with which we are dealing, that makes this faculty of visualisation so important an aid in the intellectual operation. But in the dream-process, the representation constantly violates, in a most flagrant manner, the natural order of things. This may not be a marked feature of the first stage of the dream-process; but as soon as the emotional motif develops it-

self, this repeated triumph of the supernatural over the natural becomes the most salient characteristic of the whole process. Things occur in the most unaccountable manner; and the more intense the emotion, the more stupendous become the miracles that convulse the natural order of things in the procession of events represented.

Scarcely less remarkable is the extraordinary affection of time consciousness in the dream-process. It is a well known fact that a dream may only have lasted for the smallest possible fraction of a second, and yet it will appear to the dreamer as if it had occupied a long period of time, running maybe into many years. The noise of an object falling to the floor will actually awaken a sleeper before it has died away, and yet that noise may have started in the mind of the sleeper a dramatic representation involving many people and covering a long expanse of time. In other words, the time consciousness of the dream-process is that of the eternal present. Every stimulation of the dream-consciousness, however transient, produces a time consciousness which is that of eternity.

In other words, the character of the dream-consciousness in ourselves is very much the same as that displayed by the higher intelligence in the Archaic form of mentation. The existence and reality of this form of mentation is therefore proved not merely by what we know of the Archaic world, but also by what occurs in ourselves when we completely sever the connections between the higher intelligence and the outside world. If we remember that in ourselves the capacity for purely subjective mentation is necessarily very much diminished—since for the last 3,000 years the mind has been becoming more and more objective, assuming characters which are highly antagonistic to the play of the subjective functions, whilst all the individuals

in whom these functions threatened to persist in their pristine intensity have gradually been suppressed in the struggle for existence—we shall only expect to find in ourselves vestigial remains of that capacity. Dreams in us, therefore, have neither the intensity, nor the perfection of outline, nor the truth, of the representation evolved in consciousness by the subjective intelligence in the Archaic form of mentation. But the character of the mental process is the same.

It would be outside the purpose of this chapter to describe in further detail the character of the subjective phase of consciousness. Enough has been said to suggest to the reader the co-relation of the various groups of phenomena which have been brought before him. They establish the fact that the higher intelligence has manifested itself, throughout the ages of the historical progression of Mankind, in two distinct phases of consciousness. In the later phase, which has become more and more preponderant during the last 3,000 years, this higher intelligence has progressively transformed itself into an instrument of objective thought and observation; the mind-elements have gradually been brought into direct conscious communication with the facts and objects of the external world; and the attention of the individual has finally centred itself entirely on the natural order of things thus revealed to him. The necessary result of this persistent and continuous application of the higher intelligence has been to endow the modern mind with so extensive a grasp over the forces and materials of Nature—so extensive already, in spite of the fact that the transformation from the subjective to the objective phase of consciousness is far from complete; there being still vast regions of mental experience in us that find expression only in subjective form—that the corresponding

achievements of the early Egyptians and Babylonians are dwarfed by comparison into proportions of grotesque insignificance.

But in the earlier phase of its development, the higher intelligence existed in the individual for a period of nearly 5,000 years in a state of complete detachment from Nature. Its representations in consciousness assumed a dramatic form, and clothed themselves in such actions and movements of animate beings as were most appropriate to represent the fluctuations of its own existence. For being thus detached from Nature, its representations in consciousness were the expression of its own self—its own constitution, its own existence, and the conditions that determined this existence—and not the existence of any realities in the outside world, of which it was wholly and entirely ignorant. Thus operating, it embodied in the pagan religious consciousness a self-revelation of its own origin; and caused the individual to become subservient to the cosmic process which had determined that origin. The pagan gods, from first to last, were personified expressions of the cosmic process, of the development which it was inducing in the individual, and of the obligations which it imposed on him.

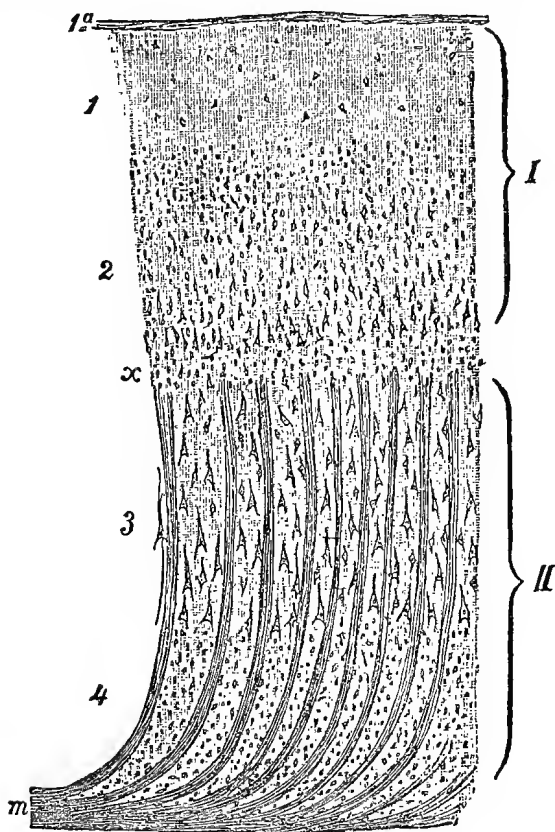
CHAPTER V

PHYSICAL BASIS OF GENERIC WAVE

BUT if what I have said in the last chapter is true, then actual examination of the cerebral cortex should reveal some indication of the fact that its highest layer of cells either is, or was originally, altogether separate from the outside world, and barred from contact with it by the layer which constituted the pre-existing mind-organ. As a matter of fact, the relations of the different layers of the cerebral cortex are exactly those which are postulated by our theory. We do not even need the brain of an Ancient Egyptian to prove these relations; they are still clearly evident in the brain of the modern individual. On the next page is the microscopical appearance of a section through the human cerebral cortex.

The reader will see that in this section it is clearly evident that the whole of the grey matter consists of two parts which are sharply separated from each other by a band which is marked X. The upper part consists of two layers again, the cells of which differ from each other in some very striking peculiarities. The cells of the upper layer are small, comparatively few in number, and have no communication at all with the outside world. They possess an irregular body giving off four or five dendrites which terminate within that same layer, and a long nerve fibre process which runs parallel to the surface of the convolution; that is to say, none of the processes that issue from these cells are continued into the white matter to become one of the nerve fibres of that substance, and

thus none of these cells are directly connected with the senses or with the muscular system, by means of which the



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Section through the Cerebral Cortex of Man, prepared with Osmic Acid $\frac{1}{10}$. Schwalbe. *I*, principal external, and *II*, internal, layer; *x*, layer lying as a limit between the two; *m*, medullary substance sending out bundles of nerve-fibres into *II*; *x*, layer poor in cells, but with an external plexus of nerve-fibres (*1a*); 2, layer of small, and 3, of large, pyramidal cells; 4, inner layer of small nerve-cells.

relations with the outside world are carried on. The cells in the lower division of that upper part are larger and far

more numerous than the above. They have begun to acquire that pyramidal shape which is characteristic of the cells of the layer immediately below them, but they are still very small in relation to the latter. These small pyramidal cells have processes, some of which reach up into the higher division without touching the cells of that division, whilst others proceed downwards towards the white matter and run into the nerve fibres of that substance, and they are at the same time connected by transverse processes with the large pyramidal cells immediately below them. Thus the cells of this layer have entered into definite communication, not only with the large pyramidal cells below them, but directly through the white matter of the brain with the senses and the muscular system which govern the objective relations of the body. The mass of grey matter which lies below the band of division also consists of two layers, the upper one of which contains a great number of large pyramidal cells, from which processes go upwards to the cells of the upper layer and downward to the nerve fibres of the white matter of the brain. The lowest layer of this second division consists of ganglia of an irregular outline, which give out processes extending on the one side only into the region of the large pyramidal cells, whilst below the neuraxon gives off a number of collaterals, and then becomes a nerve fibre of the central white matter.

The point of all this is that, as a matter of fact, the highest layer of cells in the grey matter of the brain is still completely separated from the external world. Below this highest layer there are cells which evidently belonged to it, but which have recently entered into relation with the outside world.

Moreover, these higher cells of the cortex are far more numerous in proportion to the weight and bulk of the indi-

vidual in early childhood than they are in adult life. They do not, in other words, increase in the same ratio with the rest of the bodily organisation of the individual; whether they increase at all, indeed, is very doubtful. It would appear that they are fully formed very early in life, and subsequently there is no further increase, even if there is not a decrease; at any rate, they do not share in that tremendous process of growth and development which takes place in the rest of the body of the individual.

These considerations strongly suggest that the cause of the different behaviour of the brain cells of the new mind-organ in the two phases of human development is the fact that when they were first added to the anatomy of the individual they did not arise by a process of extension from the cells of a pre-existing mind-organ, but were derived by a separate origin from a part of the Germ-plasm separate and distinct from that which produced the pre-existing organization of the individual. Because of this mode of origin, they remained throughout the whole course of the Archaic period separate and distinct from the cells of the pre-existing mind-organ. Because of the physiological antagonism which necessarily arose between these two distinct sets of mind elements, the new layer of cells was barred from direct communication with the outside world by the pre-existing mind-organ, and it was not until it had reached a state of maturity and had completely suppressed the pre-existing mind-organ that it could begin to fulfil its functions as a centre of objective intelligence. This separate origin and separate state of the cells of the new mind-organ affords a complete explanation, in terms of the doctrine of the correlation of mental and nervous processes, of the subjective

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phase of consciousness, which dominated the progression of humanity during the whole of the Archaic period of development.

We have already seen that the pattern impressed on the historical progression of mankind by the development of the pagan religious consciousness indicates clearly that the cosmic process which has been in operation during the whole of the seven thousand years involved is essentially of the same nature as that concerned in the production of each Racial movement. Since this larger process is one which has fulfilled itself solely through a series of Racial movements, then, if the latter are due to developments in the virginal part of the Germ-plasm, it is clear that the larger process—the Generic process, as it may fitly be termed—must be equally due solely to an affection of the Germ-plasm. But since the development of the new mind-organ has already been in operation many thousands of years, it follows that the determinant organism in question is of far larger magnitude than that involved in a Racial movement; and since the successive stages of the development have been effected solely through a series of Racial movements, it follows that the series of Racial organisms involved in these movements must embody within them the existence of the determinant Generic Organism. The supreme organism, in fact, propagates itself through a series of Racial organisms, just as each Racial organism fulfils its existence through many generations of individuals. This supreme organism, which controls the development of a whole genus of living creatures, is therefore the single determinant of the whole evolutionary process concerned in the creation of the new mind-organ; and the successive Racial growths, through

which it fulfils its development, are merely successive unfoldings of its energies. It is absolutely necessary that the reader should grasp this relation of the successive Racial growths to the single Generic Organism, which is at the same time fulfilling its existence in the eternal current of the Germ-plasma. We may put it in this way, that the act of fertilisation which creates the Generic Organism transforms the virginal plasma to such a degree that it grows enormously in bulk, and is ready to undergo the next stage of division into cellular elements, but cannot do so until it receives a second specific stimulation; and this second specific stimulation is the act of fertilisation which transforms part of the Generic substance into a Racial organism. The one stimulus starts the development of the Generic Organism, the substance of which, however, remains inert and incapable of taking part in the bodily development of the individual; the other stimulus starts a secondary form of development in a portion of the Generic substance, which then takes the form of a Racial organism, and in this state is capable of taking part in the bodily development of the individual. A process analogous to the one herein postulated is familiar to biologists in the reproduction of certain protozoa; where, following the stimulus which is to produce the phenomenon, the parent cell increases enormously in bulk, and subsequently discharges from its substance successive groups of fresh unicellular elements. The Racial organism is therefore part of the Generic substance, which has received the additional stimulus necessary to enable it to undergo cellular division; and in this latter condition it is drawn by the somatic portion of the structural plasma into the bodily development of the individual. The real development that takes place in each Racial movement, therefore, is the development of the Generic

growth; and the new formative material which elaborates itself in the individual in each Racial movement is drawn from the substance of the Generic Organism itself. Thus the new mind-organ is derived from the actual substance of the Generic Organism, and it therefore has a completely different origin from the older anatomical organisation of the individual. But though it is the creative element and the supreme determinant of the new development, the Generic Organism exists in its primary condition inert and remote from the individual; only when it passes into its second phase of activity and becomes a Racial organism does it enter into direct relation with the individual.

The developmentary energy of the Generic Organism, like that of any other living organism, rises to a supreme point of intensity and then ebbs away until it becomes extinct. By the time the great process has thus come to an end, the greatest portion of the Generic substance has become converted into structural plasma; and the remainder lapses into the normal condition of virginal plasma, and continues the propagation of the latter within the eternal current of the Germ-plasm.

The relationship betwixt this trinity of determinant factors in the process of Generic evolution may be expressed by the diagram on the following page; where the single large wave represents the Generic Organism, the smaller waves the Racial organisms, and the perpendicular lines the Generic substance which goes to form the new mind-organ in successive generations of individuals.

According to this postulate, the Generic Organism has permeated the whole of the great Races that have come into existence since the time of the Early Egyptians, and have undergone the successive stages of the development which

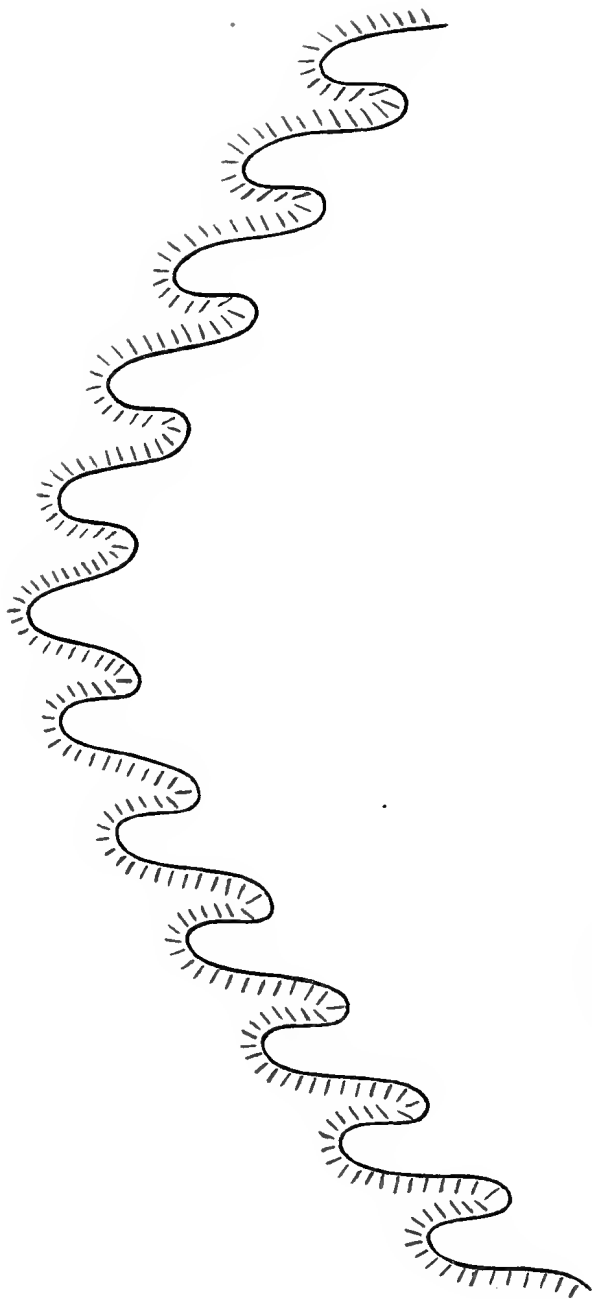


DIAGRAM III.—Illustrating Trinity of Determinant Factors in Generic Process.

Large Wave = Generic Wave.

Small Waves = Racial Movements.

Perpendicular Lines = Generic Growth in Individuals.



has brought us to the present state of things in the condition of humanity. It has endowed this great mass of human beings with the substance of a new mind-organ, which, in the earlier phase of its development, gave rise to the pagan religious consciousness. This religious consciousness, with the beliefs it created, the mental attitudes it induced, and the obligations it imposed, has been directly caused by the Generic Organism. The historical development of pagan religions is, in short, the expression in consciousness of the development of the Generic Organism. And the obligations thus imposed on all these masses of human beings through the pagan religious consciousness spring directly from the necessities of its own existence. For it is of the very essence of the theory that the supreme universal agent therein defined is of the nature of a living organism, acting always, like all other living organisms, blindly for the maintenance and fulfilment of its own existence.

At this point we may fitly take note of those conclusions which have been in part long established through philological evidence, and in other parts strongly suggested by recent archæological research, concerning the essential unity of that great growth of humanity in which the development of the religious idea, or the historical progression of Mankind, has taken place. It has long been known that the Aryan inhabitants of India and the European nations in whom the later phases of the development have taken place, have sprung from the same stock, which must have originated somewhere in Central Asia and spread itself over the wide area indicated in successive waves. But it is becoming every day clearer that the Races that quickened into life the earliest religious consciousness of the Egyptians and Babylonians also came from this same region of supreme developmentary activity. From this centre spread

a succession of Races, and these Races have in their turn given birth to new Racial movements; and in this great growth of human beings, coming all from one single stock, the historical development of humanity has taken place. The early part of this development has been permanently signalised for us mostly in the records of Egypt and Babylonia, because the sections of humanity inhabiting these countries possessed the material knowledge requisite for making these records and rendering them capable of weathering the hazards of the ages in a far higher degree than the aborigines of Europe. The new Races themselves did not create any such knowledge, but they readily availed themselves of the knowledge already possessed by those peoples with whom they mingled in their migrations; and thus it happens that, although the movement of the new Genus swept over a much wider area, it is only the regions lying south of the centre of origin that yield to us clear evidence of the successive stages of the first half of its development. For the same reason,—because of their more advanced state in culture and in civilisation—the peoples of the South were less severely affected by the advancing tide of the new Genus; they absorbed it in part and surrendered themselves to its encroachments only by instalments; and they impressed on the Races of the new Genus that sprung from them a character which was the result of inheritance of pre-existing conditions; thus giving rise to that Semitic variation in temperament and outlook which impresses one at first sight with the idea that two different stocks have taken part in the higher evolution of humanity. The development of the religious idea, however, reveals itself continuously and indifferently in both the Aryan and Semitic peoples; it is the same whether we trace it in the old Sanscrit literature, or in the records of Babylonia and

Egypt; the only difference is that in the former its mystical side is more accentuated, and it is freer to rise into the heights of transcendental feeling because the earlier phases are less permanently marked—whereas, in the latter, the presentation is more material, and the earlier phases maintain throughout a preponderant influence, because they were recorded in characters so indelible that they survived and influenced the development of many successive Racial movements. This is so in general; yet the freest, most spiritual, and most perfect presentment of the religious idea expressed itself in the Hebrews, who were a Semitic people. From our point of view, of course, the development of pagan religions signalises the life of the Generic Organism; both Semites and Aryans should, from this point of view, belong to the same stock or have been integrally affected by the same stock; and the probability that the religious movements in Egypt and Babylonia were actually started by migrations from the same regions that were the common origin of the Indo-European Races, is a material contribution to the validity of our assumption.

I will presently prove the theory in detail by showing that each separate stage of the religious and historical development of humanity has been the result of the conditions which it postulates. In this chapter, I will only show how the general religious consciousness would necessarily arise as the result of the physiological situation postulated in the theory.

If we consider for a moment the conditions that determine and modify consciousness, it will be easy to see that the addition of a new layer of cerebral ganglia to a pre-existing mind-organ, as postulated above, would establish just such physiological conditions as would necessarily give

rise in consciousness to the mental phenomena that constitute the basis of all ancient religions.

It is universally recognised that the fundamental and earliest element in all these ancient religions is the animistic conception of natural objects; in other words, the perception, either in fact or in feeling, of a supernatural presence in every natural object. The Sanskrit name of these earliest presentations of the religious consciousness—*devah*—reveals to us the characteristic that primarily distinguished these presentations from all others. The root meaning of the term “*devah*” signifies the “brilliant” or “shining” ones. This agrees with what has already been said concerning the peculiar brilliancy of the psychic illumination which accompanies the subjective presentations of the dream-process; and in the illustration made use of in a preceding chapter, the bush is described as revealing itself to Moses as a bush that was on fire, and yet did not burn away. In other words, the men in whom these presentations first occurred recognised them by reason of the intense illumination of consciousness with which they were associated. This being so, the task that lies before us is to show that the physiological conditions brought about by the growth of a new mind-organ would be such, in its earliest stages, as to produce in consciousness, whenever the perception of an object arose in it, the subsequent intensity of psychic illumination that was the distinguishing characteristic of these presentations. And if it can be shown that, because of the same physiological conditions, this flash of illumination in the higher intelligence would at once suppress the psychical activity of the pre-existing mind-organ, so that it could receive no further impressions from the outside world—thus bringing about the situation which is determinative of the Subjective form of mentation—then it

will be clear that we have discovered the physical basis of the expression of the Religious Idea in consciousness.

We know from our daily experience that it is only those mental acts to which we are not habituated that are attended by a vivid illumination of consciousness. The more we are trained by constant exercise in any mental process, the more does that mental process tend to occur without awakening in us any keen perception or realisation of what we are doing. In all modes of action, it is only when we are learning to do a thing that we are acutely sensitive to every step. When we have once thoroughly learned to do it, the action tends to become a mechanical one, and is often performed quite unconsciously. In all the various forms of thinking there is considerable psychic illumination, because the very fact of thinking about anything implies a certain lack of familiarity with the matter in hand; but the elaboration of original lines of thought, of whatever kind they may be, produces the most intense realisation of existence. Most things that we are sufficiently trained in to do without thinking, are done absent-mindedly; and even a sensation oft repeated soon loses all vividness in consciousness.

Vividness of consciousness, in fact, depends to a certain extent on the strength of the stimulus applied to the mind-organ; but it depends far more on the virgin condition of the mind-elements. Connections between ideational centres are set up by nervous discharges which channel through the sensitive matrix in which the ganglia are embedded. In the early part of this operation, before the communications are definitely established, the passage of the nervous discharge meets necessarily with a certain amount of resistance. In overcoming this, it sets up a wave of vibratory disturbance, which is transmitted in all directions by the sensitive matrix. This vibratory disturbance necessarily stimu-

lates to a greater or lesser extent all the other ganglia embedded in the area affected, although these had no part in the original mental process; and, of course, the greater the psychic excitement, the greater is the resulting realisation of existence which is super-added to the state of attention evoked by the original mental process. Groups of ganglia which have been thus excited, become themselves fresh centres of conscious disturbance, and claim attention; whole trains of thought may be set in motion; memories awakened; dramatic situations become faintly outlined in consciousness; and in response to these movements in the higher ganglia, the lower nervous centres of the whole body evoke from the muscular and visceral systems their accustomed sensations. Hence the intense realisation of existence, in all its possible attributes, which is the distinctive feature of what we call "human consciousness." The mind becomes flooded with a radiance and vastness of feeling, which embodies itself as director and observer behind the particular mental process which happens to be predominant at the time, and appears to be quite independent of the stimulation which originated the latter.

But when the same mental process has repeated itself very often, and the communications between the ideational centres have become thoroughly channelled through, the nervous discharge then flows easily from one to the other, causing little or no vibratory disturbance in the substance of the matrix. The intensity as well as the range of consciousness becomes then proportionately less, until it narrows itself to a mere realisation of the mental process that is taking place, and of such effects as it may produce through the association of ideas; and even this, in the press of other ideas, may fail to attract any notice.

In short, the more the mind-organ becomes converted

into a highly-trained objective mechanism, the less vivid does self-consciousness become. Bearing these things in mind, let us consider what would happen as the result of the appearance in these individuals of a new layer of cerebral ganglia.

It is plain that the first consequence of such an event would be to establish such physiological conditions as would render the perception of objects liable to be followed by a sudden after-glow of consciousness, exceeding in brilliancy any psychic illumination to which they were accustomed. The new elements would be separated from sensuous connection with the external world by the substance of the older mind-organ, and they could therefore be stimulated into psychical activity only indirectly, through stimulation of this mind-organ. When an object in the outside world gave rise to an idea in the older mind-organ, the vibratory disturbance resulting from the impression, radiating feebly through the no longer sensitive tissues adjacent, would reach the nearest cell of the new area. Although the stimulus applied to this cell would necessarily be very faint, yet, because of its virginal state, and the virginal state of the surrounding tissue, its excitation would give rise to a sudden glow of psychic illumination, of a very intense and dazzling character.

But beyond this, the stimulation of the new elements into psychical activity of such intensity would necessarily withdraw, for so long as this activity lasted, the available nourishment necessary for the maintenance of the psychophysiological activity of the pre-existing mind-organ, in order that the new area of more intense combustion should be adequately supplied. We know that of all kinds of physiological work there is none that is so exhausting to the cells concerned as that which is attended with consciousness.

It is a matter of general experience that the acts that we do automatically, with scarcely any consciousness of them, fatigue us very little; whereas those attended with a brilliant illumination of consciousness are very exhausting. Thus psycho-physiological action, whatever its exact nature may be, is very much more exhausting, and requires for its maintenance much more delicate and complete arrangements for the nutrition of the cell, than action that is merely physiological. Hence we can readily understand that the psychical life of the cortical ganglionic cells is very delicately balanced on their nutrition, and that it is very much more easily upset by any disturbance of that nutrition than the merely physiological life of any cell can be. But, as we have said, the psychical activity of the new elements would be immensely greater, by reason of their virginal nature, than that of the pre-existing mind-organ. It is easy enough, therefore, to understand that the result of their being stimulated into psychical activity would be to immediately drain away so much of the available nourishment from the elements of the pre-existing mind-organ, that the latter should at once become psychically inert. The individual would feel himself suddenly bereft of his faculties, and incapable both of thought and of action; whilst in the same flash of psychic illumination that overwhelmed his mind, he visualised for an instant—just as we visualise figures in a dream—the cause of his distress in the form of an animate being.

Thus the physiological conditions would establish a natural and never-ending antagonism between the two sets of mind-elements. If the activity and energy of the pre-existing mind-organ remained so great that this drawing away of nourishment for the benefit of the new elements could not take place, then this would necessarily prevent

the psychic activity of the new ganglia. And at the very beginning of the process, the new development would only be strong enough to inhibit and disorganise the objective habit of thought, so that it tended to induce in the individual a miserable state of confusion, stupor, and depression, deepening into terror at every recurrent manifestation of the malignant supernatural being.

But as, in course of time, the new development became more powerful, and a greater part of its substance became psychically active at each moment of stimulation, and the resistance of the pre-existing mind-organ became less, it necessarily began to give rise, through the vigour of its own psychical illumination, to ecstatic states of self-consciousness which offered to the individual the possibility of a bliss so intense that the pale joys of his former condition became as nothing by comparison. It revealed to him a paradise resplendent with the presence of a radiant and eternal spirit, whose breath was the breath of a life gorgeous and sublime above the possibilities of those sensuous perceptions that formed the substance of his natural existence. In this paradise of consciousness, the troubles attendant on the disorganisation of his faculties and of the material conditions of his existence, vanished into innocuous phantasms, which could not seriously affect him. There was lit up in him a sense of unlimitable well-being, which was entirely independent of all external conditions, and yet was capable of heightening into an ecstasy the enjoyment of every material pleasure. Realisation of Self-existence is of the very essence of happiness; no man can give a greater expression of happiness than when he says "I feel that I am living!" But the enjoyment of life was not merely more intense; it had in it, besides, the promise of eternity. For whilst his sensuous perceptions were of comparatively short duration,

being fractions of the consciousness of a mind-organ wound up, so to say, in unison with the physiological life of the body: the ecstatic moods which now appeared in him would be instinct with the sense of eternity which is characteristic of the Subjective phase of consciousness. Moreover, in these ecstatic moods he found that springs of energy manifested themselves, that enabled him to perform wonders in the attainment of any object towards which he had an inclination. Each individual could unlock the gates of this paradise and enter therein on certain conditions. Is it at all astonishing that he did his utmost to secure a free pass into this paradise? What was the value of his objective existence—an objective existence that in course of time became more and more full of difficulties, more disorganised and more chaotic—in comparison with the joys and powers that offered themselves to him? These joys and powers were his on certain conditions; he had to suppress in himself the habit of thought, and the activities that exercised the pre-existing mind-organ and sustained its capacity for blocking the subjective form of mentation: he had to worship with concentrated attention the presentations in consciousness which the subjective form of mentation evoked in him, and he had to surrender himself to the ecstatic impulses which these presentations induced in him. But the alternative was a terrible one. For if he refused thus to behave, he did not thereby obliterate the new mind-elements; he only obstructed their activity so far as to prevent them from giving rise to the higher manifestations of which they were capable. They went on operating, but only to the point of revealing to him in every object and every situation in the outside world the presence of a malignant demon, whose particular business it was to wreak on him the vengeance of the insulted gods. If he refused

to enter heaven, then he fell straightway into hell. Thus, for any individual with common sense, there was really no alternative; and the observance of these conditions necessarily became for him the most important function of life.

The reader must clearly grasp the objective reality of the above presentation. It is no mystical or metaphysical conception that we are dealing with, but one based on the well-known material properties of the higher nerve-centres. This presentation at once places on a reasonable and scientific basis the origin of religion and of the Divine hegemony of humanity, which resulted in that strange subordination of the individual to a higher law than that of his own existence. It shows that the motives which led to the recognition of this hegemony in man were of a very ordinary and even commonplace character; they were not in themselves, in the slightest degree, supernatural. It also shows that the origin of that state of mind which created the intense religious consciousness of the Archaic world was the necessary consequence of the physiological conditions attending the development of a new mind-organ, in the manner postulated in my theory.

BOOK II

THE RISE OF THE WAVE

CHAPTER I

RELIGIOUS IDEAS OF SAVAGES

ACCORDING to our theory, the process of religious ideation in humanity forms a continuous development from a point of origin standing in such definite relationship to the historical progression of events in the Archaic period as to be capable of causing them. But rudimentary religious conceptions are widely prevalent, if not universal, throughout the savage world of to-day; and before proceeding any further, I will show in this chapter that what has happened in the savage world as the consequence of the historical progression of humanity is quite sufficient to harmonise the fact of this wide dispersion of religious ideas with the conditions postulated in my theory.

What I wish to point out is that the original savage races have been so continuously and vitally affected by contact with those of higher origin during the 6,000 years or more that the latter have been in existence, that we shall probably not err in saying that there is not a single savage people existing at the present day which is perfectly free from the necessary results of such contact. This continued and ever freshened contact, and its necessary results, are features of such vast importance in the history of Mankind, and have been so inadequately appreciated by anthropologists in general, that it will be worth our while to consider them somewhat fully. It will be impossible for us to keep the phenomena relating to the savage world in their right perspective, if we have not, and do not constantly bear in mind, a very clear idea of what has taken place in the savage world as the result of the growth of the historical Races.

We see at the present day how from a thousand different points of contact the civilised world is affecting the savage world. In every direction the Protestant Race, represented mainly by the English-speaking nations, but including also the French and the German, has spread out, settling itself firmly in every spot where the disintegration of pre-existing human societies allows it to form distant bases for further expansion. And we are all of us familiar with the results of this expansion—the wide distribution as dominant factors in the government of the world of our own ideals and our own modes of behaviour, and the ruthless extermination of great masses of savages.

The effects of the expansive energy of this one single Race are enormous. Whole continents have been depopulated and repopled. Scarcely is there a savage people that has not had its social structure more or less shattered and disorganised. And this movement started only 400 years ago. Before the Reformation none of the nations concerned in this modern invasion of the world had a single colony, or manifested the slightest desire to engage in the expansive process.

It is not where the Spaniard and Portuguese toiled in the Middle Ages that the results obtained are most striking. Nor, wherever the two movements have mingled, have the two coalesced into one; so that nowhere could this modern invasion be correctly described as a continuation or a later development of that in which the Southern nations of Europe were the leaders. The modern invasion of the world, with its astounding results, is the work of only one single Race during the short lapse of 400 years.

But this modern invasion is not a unique phenomenon in history. We know that the Race immediately preceding ours in time manifested exactly the same expansive energy.

During the Middle Ages and right up to the Reformation, the Venetians, Genoese, Portuguese, and Spaniards displayed the same restless energy, planted their colonies on every shore, and carried with them the same destructive influences. Most of these colonies have since disappeared, but still enough of them remains to enable us to form some idea of the enormous extent of the operations of this Race. Not less intense was the expansive energy of the Moham-medans, who spread on one side through the whole breadth of Asia into the islands of the Pacific, and on the other into the innermost recesses of Africa to the further Atlantic, whilst their fleets sailed far and wide, and left settlements on many a shore which now reveal not a trace of their former presence. We know how restless was the expansive energy of the Romans; and the Greeks had founded a world of colonies even long before the Macedonian conquests laid bare to them the heart of Asia, and made them masters of the Nile.

These are facts that no one will dispute. This tendency to expansion is a rhythmically recurring phenomenon in history. It is an attribute of the growing stage of every Race of living creatures. It would therefore be an attribute of the growing stage of every one of the older or Archaic Races, as well as of the Modern Races of whom we possess exact historical knowledge. This tendency to expansion has urged every one of these Races to spread away from its centre of origin and to carry with it far and wide the scourge and the blessing of its productive vigour. It has urged them in this direction in spite of every obstacle that the environment could offer to locomotion. Neither the matted depths of primeval forests, nor the torrid heat of waterless deserts, nor the boundless expanse of billowy oceans, has availed to strangle this overwhelming instinct;

though each and every one of these difficulties may have contributed to shorten the possible range of movement. The ancients could not in the same space of time reach as far as we can with our railways, our steamships, and our offensive weapons. But they were governed by mind in its subjective phase of consciousness, and their great undertakings were the result of inspirational guidance of such intensity that it raised them above their difficulties, and made them independent of railways and steamships, and careless of the practical utility and feasibility of their directed movements. The Israelites were not the only ones amongst the ancients to set out on their wanderings wrapped up in a spirit that disdained to consider the objective side of their undertaking—to set out without even knowing definitely whither they were going, how long they were going for, by what routes they were going, how they were to be nourished, what obstacles they had to encounter, and how they were to overcome them. This spirit belonged to every one of the historical races of antiquity, and its effects are illustrated in countless instances of similar undertakings, of which we have legendary accounts. We need not trouble ourselves to consider whether these legendary accounts are accurately descriptive of the particular events which they proclaim. What we can say with tolerable certainty is that these accounts do afford us a considerable insight into the modes of behaviour and of feeling which were familiar to the men of those days, else these accounts would never have been constructed and transmitted. Visionary undertakings of the greatest magnitude were evidently matters of common occurrence, and the mental phenomena of the Archaic form of consciousness were such as to render them not merely possible, but as productive of good results in affording a vent for the expansive energy of the Race,

as are the calculated movements of the present day, directed solely to definite and useful objects. Inspired by that guidance which came to him from within, not directly connected with anything outside his own being, the individual became possessed of a mission which raised him during its execution into a world altogether supersensuous, wherein neither time, space, nor resistance could avail aught against his ecstasy. Difficult as it may be for us to realise the possibility of wide wanderings over sea as well as over land, without the appliances which make such things possible to us, we can yet learn from observation of the Pacific Islanders at the present day that it is not impossible to navigate the widest stretches of the trackless ocean without them. Realise this possibility, and then realise also the Archaic temperament in those days when the developmental energy of each Race manifested itself in ecstatic impulses of all sorts, and it will not fail to become evident that the expansive energy of each Archaic Race has been not less an efficient factor in the destruction of the savage world than that of any one of the Modern. Not only did these Archaic Races thoroughly impenetrate the continents of Asia, Europe, and Africa, long before the commencement of the Modern Era, but it is also probable that they reached and affected far distant continents, like America. And if they could not reach so far in, at any rate, as great numbers and in the same space of time as we can, we must yet remember that they had not so far to go to reach the pure aboriginal. The Archaic Races grew up surrounded by the latter. They could scarcely wander in the slightest degree without coming at once into contact with him.

Moreover, the destructive tendencies in the Archaic Races were very much more pronounced than they have been in

the Modern. In the latter these tendencies have been gradually getting weaker and weaker. We destroy, but only so far as we cannot help ourselves; our feelings, our ideals, and the very laws that govern us are now all opposed to any wilful or open destruction of the kind. But in the Archaic Races they became stronger and stronger. Probably weak in the Early Egyptians, in the later Races they formed a predominant feature in the character of the individual. The capacity for destructiveness in even the average lethargic Oriental of the present day, and his perfect freedom from all the feelings that militate against it, is appalling to the modern mind when it reveals itself uncontrolled. Conceive then what its effects must have been when these Races were in the full vigour of growth, when it was spurred on unceasingly by the highest religious impulses, when he was accounted greatest and noblest whose sword had slain the greatest number of the enemies of his god! Hence, with all the groups of individuals who branched off the main growths of these Archaic Races and embedded themselves in the softened textures of the savage world, would be carried a masked spirit of ruthless destructiveness of such intensity that, but for the far greater ease with which we destroy at the present day, it would have produced even greater results than those which have attended the expansion of the Modern Races.

But the destructive effect of the growth of the higher Races on the savage world and all its institutions does not end with this open and undisguised hostility. There is another means by which the same process has been carried on which, though less evident at first sight, has served to intensify the results obtained a thousandfold, to distribute them over an almost limitless area, and to make them felt in regions to all seeming purely barbarous, long before the

main bodies of the civilised Races have reached them. This insidious but far-reaching influence is the effect of the transfusion of blood from the higher into the lower Races, which takes place, and has taken place throughout the ages, whenever the two have come into contact, even for very short periods. The male in all the higher Races has been a polygamous creature; hence, from the earliest predominance of these Races, it has come to pass that aboriginal females have had to subserve the function of concubinage. Common intermarriage between the higher and lower Races is an exceptional event, if it ever has occurred to any great extent; for the former have always prohibited the mating of their females with savages. But the transfusion of blood from the higher to the lower Races through the mating of the males of the former with the females of the latter has been a constant accompaniment of the gradual spread of the former over the face of the earth.

The polygamous impulse occurs amongst the Modern Races as an instinct which many influences, both religious and social, tend to repress. Nevertheless, its effects are so marked even to the present day that all the masses of savages touched by the latest Racial movement—wherever they have not been completely exterminated—have been, or are rapidly being, bastardised.

But in the Archaic Races the polygamous, just like the purely destructive, impulse was not merely unrepressed but actually spurred on by the highest influences, both religious and social, that dominated the individual. Amongst these Races, to have the largest number of concubines, and to produce the largest number of offspring, was one of the highest possible claims that the male might have to public esteem. No moral considerations hindered a man from attempting to mate with as many females as circumstances

allowed him to do. On the contrary, he was enjoined to battle for the satisfaction of this impulse by the highest divine ordinances, which allowed his conscience no rest if he proved a recreant to this duty. The Harem system and the proprietary rights which each man possessed over the women in his household placed certain limits to the possible effects of this erotic obsession, necessary to the solidarity of a state, within the civilised societies themselves. In other directions, even within the civilised societies, this obsession was encouraged, and the divine character of the obligations which it laid upon the individual was emphasised, by the enrolment into religious bodies of women whose natures inclined them to lead what we should consider immoral lives. Outside the limits of the civilised societies, even the limits placed upon this obsession by the Harem system and the proprietary rights of the male became inoperative, and the Archaic individual delivered himself up to the performance of his duties with an unsparing devotion that found ample scope for its exercise in the softened textures of the savage world.

It is evident, therefore, that the polygamous impulse in the Archaic would be productive of even greater results than the same impulse in the Modern Races, were it not for the greater ease with which the latter have been able to distribute themselves over the face of the earth.

This transfusion of blood from the higher into the lower Races occurs, as we have already said, almost entirely through the mating of the male of the former with the female of the latter. This point is of the highest importance. The special features of a transfusion of blood occurring in this way are that a large number of males come into existence who are savages in whatever they inherit from the maternal side, but who have all the intellectual

power belonging to the civilised Race, and who, so far as their power of development is concerned, behave exactly as the males of the civilised Race to which their fathers belonged. When we have obtained a definite idea of the relations of the two sexes in the evolutionary process, this fact will acquire a significance which cannot be adequately emphasised at the present moment. But it will be of use to remind the reader of the known fact that the essential male qualities tend to become transmitted along the male line, and the female along the female line. In other words, each sex tends to reproduce itself.

A little reflection will suffice to show that this inheritance from the maternal side, investing the bastard breeds with much of the appearance and many of the attributes of the savage, and freeing them from many of the instincts which make the savage loathsome to the civilised being and thereby hinder intercourse between them, would actually serve as a vehicle for the easier intrusion of the blood of the higher Races into the lower. The half-breed would meet much less organised resistance to his destructive propensities from the savage society, and would obtain far readier access to its females. The bastard progeny, multiplying a thousandfold by virtue of its greater fitness for the struggle for existence, would gradually destroy all that resisted its own predominance in the savage society, would displace entirely the male savage, whilst the original nature of the female savage would be considerably modified, especially if that original nature offered any resistance to the predominance of the new element. But in this progeny the characteristics of the savage would tend to recur with increasing force and frequency through recurrent additions of savage maternal inheritance, with consequent gradual weakening of the characteristics inherited from the higher

Races. Consequently in this progeny the developmental energy of the higher Race-organism would wither away in ceaseless conflicts with the elements opposed to it, so that it would become proportionately incapable of attaining to the highest level of growth. Its power of forming a new and specific social structure, of welding together heterogeneous masses of individuals into coherent nations, and of creating new embodiments of wisdom would, *pro tanto*, be impaired. In cases where the original transfusion of blood was small, no such phenomena of new production would occur at all. The predatory and dominant qualities alone of the higher Race might become intensified, or at least continue in their original force, owing to their constant successful exercise against the weaker aboriginal. The bastard progeny would carry with them as individuals the modes of behaviour already established in the higher Race at the time of the original transfusion of blood, and would assert them to the great detriment of the original social structure of the savage society, but it would produce nothing new; nor, except where the special conditions necessary for the production of a new Race-organism were present, would it start any new process of evolutionary development. It would dissolve the bonds that held together the savage nations and bound them to specific centres of habitation; it would cause them, instead of being fixed in certain spots—as is the nature of organised societies after the Racial life is extinct—to adopt more or less pronounced nomadic habits, giving rise to the liquid aspect of the savage world, wherein tribal masses of individuals are continually forming and re-forming, moving along the lines of least resistance, and encroaching upon and devouring each other, in obedience to impulses which appear to have in them no creative or evolutionary quality. But this liquid character

of savage life would give to the emanations from the higher Races embedded in it the very best chance of a still wider propagation than would otherwise occur. Long after the expansive energy of the higher Race itself had come to an end, and the civilised society had become petrified around its centre of origin, would these degenerating streams of its destructive energy continue to percolate through the riven structures of the savage world.

In short, the expansive energy of each Racial organism generates a movement that sweeps over the world like a hurricane. And the growth of the historical Races has generated, not one single movement of the kind, but a long series of super-imposed movements of distinct origin and propulsive energy, each extending further and in different directions from the preceding one, and everywhere ruthlessly destroying the world of the savage, and sowing the seed of the higher Genus.

It follows from this that the state of the savage world at the present day is far from being truly representative of the human society that existed before the appearance of the historical Races. That society constitutes undoubtedly an anterior event in our own evolution. But the bonds of that society have been riven asunder, its institutions have been abolished, its monuments have been levelled to the ground, its mechanical appliances have been lost, its members have been subjected to a continuous process of extermination which they have been powerless to resist, and only the weakly amongst them have been spared; whilst all the symbols, objects, and appliances in the outer world which corresponded with the mosaic of ideas constituting the original mental state of that period, have either entirely disappeared or have passed into the sole possession of the historical Races. All else that exists in the savage world

of to-day is but a wastrel issue from the civilised Races, constantly degenerating from its origin. The picture that it presents us with is a picture of wreckage, derived as much indeed from the historical Races as from the human society that preceded them. It gives us indications concerning the evolutionary process in pre-historic times, but is not itself the basis on which has reared itself the historical development of humanity.

Now the development of the religious idea in the Archaic Races is a historic fact. It is, indeed, the supreme fact in the history of these Races. It is this development that gives to each Race its own peculiar mark; and the varying aspects of each successive Racial movement are none other than the successive expressions of the religious idea in Humanity as it passes continuously from its lowest to its highest form. In other words, this development propagated itself through the Archaic Racial movements, and was the main thing which they in their historical procession established in the world of humanity. And the sequences of events described in this chapter, which do not admit of the slightest doubt, most adequately account for the origin of religious conceptions throughout the whole of the savage world. The new historical Races must have carried with them in their wanderings the religious conceptions which we know were developing in them. That these conceptions should have degenerated in the world of the savage into the lowest form that they were capable of assuming, and that they should finally become resolved into mere agglomerations of terrifying superstitions, which have poisoned every sensation until the mind of the savage has become a terror-stricken prey to an all-pervading belief in witchcraft, is what, in these circumstances, we should naturally expect.

To sum up: although the religious conceptions so widely prevalent amongst savages are of a very low and rudimentary order, yet in their present setting they do not afford us the true perspective of the conditions in the midst of which the religious consciousness originated. That perspective is to be found only in the study of the historical Races of the Archaic period. From this point of view, the process of religious ideation is clearly seen to be a continuous and organic development from a point of origin standing in definite relationship to the progression of events in the Archaic period. It is from this definite point of origin that have been dispersed in the course of time all the religious ideas that we now meet with amongst savages.

CHAPTER II

SIGNIFICANCE OF SEX IN EVOLUTION

BUT whilst so much of the customs presented to us by the savage world are purely a wastrel issue from the historic Races, there are some of which this cannot be said. In particular is this true of certain customs relating to the position of women. These Matriarchal customs, as they are usually called, cannot possibly have originated as a consequence of the development of the historic Races, or as a result of the contact of these Races with the savage world. They are therefore true relics of the state of human society which existed and was probably universally prevalent before the development of our own Genus commenced. They reveal a relation of the sexes in this primeval state of society which has long been one of the insoluble problems of anthropology. But in the light of our theory, this relation is quite easy to understand, and it leads us to certain conclusions which it will be well to set clearly before the reader in this chapter.

In our world, man appears as the paramount creature. He has been aptly termed the lord of creation; and so far as this applies to the creation taking place during the present evolutionary cycle, his claim to that title is beyond question. The history of the growth of our Genus is indeed the history of the mental growth of its male representative. So true is this that, up to the culminating point of this growth, the study of its many manifestations is the study only of what men have believed, have thought, and have done. Not a single manifestation of this growth is

the visible outcome of the energies of women. Female energies only appear as part of the elements hostile to it, elements that have retarded or impaired it even in its periods of progressive activity, and have helped to swell the forces tending to obliterate its products in each successive period of Racial decay. After the culminating point of this growth, a change occurred, and female influence has become a helping factor in the final stages of the world-drama; but only through a passive realisation of the moral necessities of the great process, and not by an active participation in it. The substance of the higher mind-organ had already appeared fully formed in the brain of the male when this change occurred. Female influence has rendered the further objective elaboration of the mind-organ possible, or at any rate, easier. But this elaboration has taken place primarily in the male, and not in the female. It is the male in these days who is furnishing the world with the objective knowledge which has become necessary to it; just as it was the male first in Archaic times to whom the secrets of our being revealed themselves in states of feeling, and who laid down the great laws of thought and of action which have served as the channels along which the currents of vital activity have ever since flowed.

In short, this order of things consonant with the highest level yet attained of mental power, this evolutionary cycle of the universe which we call our world, is one fashioned and directed by changes originating only in the male and not in the female. The mind-organ has become established, it is true, in the female as well as in the male, but in the former it has become established only by inheritance, and not by innate growth. Had it been otherwise, we should have manifestations of that growth; but there are none. The possibility that such a growth could have oc-

curred, and yet its manifestations hidden from view by the suppression of the independence of women through the physical superiority of men, is negated by the well-known fact that at the time when the creation of the higher mind-organ commenced, no such suppression of women existed. Amongst the Early Egyptians, for example, not only were the rights and privileges of women co-extensive with those possessed by men, but their social system appears to have been constructed to a very great extent, if not entirely, on the Matriarchal type; a type in which the mother is the head of the family, transmits her name to her children, and also all rights of inheritance. All the earlier Archaic Races appear to have originated in the midst of somewhat similar conditions of sexual equality, approaching very nearly indeed to conditions implying almost a superior social position of the female. It was only in the growth of each Race, and as one Race succeeded another in the growth of the Genus, that these conditions disappeared, that the patriarchal system was established, and that the independence of women was suppressed. The suppression of the independence of women in our Genus has been brought about by a change in the relative developmental power of the two sexes starting from the time of the Early Egyptians, and only from that time. And it is admitted that the development that has occurred during the present evolutionary cycle is not physical, but mental. No one would think of saying that our physique has been improved, or that we are stronger or more largely made, than the Genus of human beings created before us. There are reasons for supposing, indeed, that in physique they were superior to ourselves. Therefore, since men have not materially improved in physique since the days of the Early Egyptians, it cannot be because of the physical superiority of men that

women have been deprived of the position that they held in those days; nor could men have suppressed the manifestations of mental growth in them, if any such growth had taken place. If women have become relatively weaker and smaller since those days, and men have become relatively stronger and larger, such physical changes are the result, and not the cause, of the change in relative developmental power, affecting primarily the capacity for mental growth.

Hence we find that our Genus is one in which man stands in the front, and faces the environment. He occupies all the positions and fulfils all the functions that appertain to the direction of the evolutionary movement, or to the maintenance of the social structure when this movement comes to an end in each species. His own growth having been modelled by the necessities surrounding the evolutionary movement, he is naturally fitted to fill all these positions and fulfil these functions. Hence he is the chief, the head of the family, the one who acquires things, the one who transacts all matters of business, the one who defends the state, the one who is responsible for the worship of the gods and the policy of the state; and finally, he is polygamous by nature, and is universally held to have the right to be so, even when, by various considerations, he is induced to refrain from its exercise.

The woman, on the other hand, occupies in our world a subordinate position. In none of the societies formed by the different Races of our Genus has she been carried by the forces of growth into a prominent position. In none of them has she been called upon to fulfil any of the important functions which serve to hold a state together, to guard it against its enemies, to direct its movements, and to maintain its self-consciousness as an element in the world-drama that is shaping the destinies of the Universe.

In none of them is she the head of the family; and in none of them has she been allowed that license of behaviour, in regard to the combative and erotic instincts, which is part of the birthright of a man.

Especially if we direct our attention to that epoch of the world's history when the forces directing the growth of our Genus had reached their culminating point, do we see very clearly expressed the paramount position of the male. In the social systems of the Brahmins, the Jews, the Greeks, and the Romans, it is, indeed, as if the fine cords that bind society together had oozed out of his individuality; as if he alone existed. The female is utterly ignored; she only appears on the scene as one of his possessions. In the service of the state and of the gods, it is the male who fills every responsible position. In the family he rules every member by virtue of an authority against which there is no appeal; his wife forsakes her family and her kindred to become for ever after an appendage of his own state; he holds all property; he transmits his name alone to his children; all the ties, obligations, and privileges of kinship are counted through him, and all rights of inheritance or succession descend through him alone.

The relative movements of the two sexes in our Genus need not be considered in greater detail. For our purpose it is sufficient to insist on the importance of the various customs above cited, as embodying in themselves the paramountcy of the male, a paramountcy which springs from the fact that in our Genus he is the developing creature.

But if we study closely the savage Races, we discover traces in many separate directions of a social organisation wherein the male was apparently not paramount, at any rate in anything like the same degree as in our Genus. Widespread amongst the tribes of the savage world, in

Oceania, Australia, New Zealand, Asia, Africa, and America, we find social customs persisting, seemingly incompatible with their present surroundings and with the total absence of ideal conceptions of womanhood and of the chivalrous feeling that they engender, which are nevertheless evidently dislocated parts of a great "Matriarchal" system of society, of which the woman was the keystone, just as the man is of our own. Amongst these customs, not occurring perhaps in any single instance altogether, but in varying degrees of prominence, and in varying degrees of admixture with customs that proclaim the paramountcy of the male, may be mentioned the right of inheritance and succession through the female, the possession of the children by the mother whose name they adopt, the counting of all ties, obligations, and privileges of kinship through the female, the obligation on the male on marriage of forsaking his own family and clan and becoming part of the family and clan of his wife (in some instances actually becoming the slave or dependent of his wife or her family) the right of polygamy possessed in various degrees by the female—in some instances apparently amounting almost to as exclusive and extensive a privilege as that possessed by the male in our Genus. Such perpetuated customs, evidently vestigial remains of what was at one time a very different form of social system to any that exists at the present day, belong more particularly to the family organisation. But, as I have tried to point out, the family organisation is only part and parcel of the general social organisation of the community. With us the father is not head of the family because of any ethereal right possessed by him to dominate his wife and children, but simply for the same reason that causes him to be the more efficient director in all matters—social, religious, political, and military. Thus we

should expect to find these vestigial family customs of the Matriarchal social system supported by others relating more especially to the dominant position of the female in the state; bearing in mind, however, that such insignia of public authority would be the very first customs attacked and obliterated as a result of the growth of our own Genus, so that their vestiges would be proportionately less easy to find, and their original intention far more obliterated. Such customs actually do occur in abundance in every part of the globe amongst the Natural Races.

Thus in North America, among the Iroquois and other tribes having a clan-organisation, the matrons had the appointment of the "sachem" or peace-chief, and the Wyandottes had a government consisting of four women who chose the chief from their own brothers or sons. His deposition was also the affair of the women of a clan-assembly in which they had a right to vote. The female managers of festivals, the maintainers of religion, as they have been called, had the duty cast upon them of keeping an eye on customs and religious exercises. Even in councils relating to war or external affairs the women either spoke themselves or had a special deputy to speak for them. In urgent cases they held an independent council and sent out their own messengers with "wampum." In Africa, instances are common where women take part in the government with men, and even go forth to battle by their side. In Dahomey, the élite of the army was composed of women; here also the women alone engaged in trade; they also helped to govern, and the queen alone had the right of life and death over the women. Female sovereigns are common, in many instances succeeding each other in an unbroken line for considerable periods of time. In Unyoro the queen-mother enjoyed as much respect as the king, if not more. She in-

habited her own town, had ministers, officials, head-chiefs, and great herds of oxen. In war time, the first thing was to hide her since, if she were to be taken prisoner, the king would wholly lose the consideration of his subjects. Amongst the Malays, women exercise great influence as priestesses. In Tahiti, Tonga, and New Zealand, women act or acted till recently as priestesses and prophets. In Pelew a social organisation exists for women corresponding to that of the men, and running almost parallel with it. Just as the chief of the men in Pelew must belong to the family whose seat is Ajdit, so the eldest woman of this family is the queen of the women. Beside her stand a number of female chiefs, with whom she keeps an eye upon the good behaviour of the women, holds her tribunal, and gives judgment without any man being allowed to interfere.*

Such traces of female supremacy amongst the savage Races of to-day might be multiplied indefinitely; but the above will suffice for the present purpose. Every custom, every privilege, and every obligation that in our own Genus stand as insignia of the authority and the superior developmental power of the male, occur in this enumeration; but with this singular and significant difference, that they point to the authority of the female and not the male. Anthropologists are agreed in looking upon these perpetuated customs as vestigial remains of a "Matriarchal" system of society, antecedent in time to our own, of which the woman was the central figure. The general view, however, is that she occupied the principal position solely because she was the mother; and the actual extent of her predominance is variously regarded. Bachoven, indeed, in "Das Mutterrecht" went so far as to assume that this Matriarchal social period was actually a period of complete female supremacy

* Ratzel, *"History of Mankind."*

in social and political as well as in purely family matters. But the limitations of his point of view prevented him also from seeing that this supremacy proceeded from anything more than simple "mother-right"; and he not merely lost the deeper significance of the facts revealed to him, but was scarcely able to maintain his own limited position, advanced as it was and unsupported by any conception of the whole scheme of evolution in which it had a natural place, in face of the unconscious bias with which such an assumption would necessarily be regarded by thinkers of the present day.

The recognition of such a constitution of primeval society as is implied in Bachoven's conception, indeed, is very difficult from the point of view offered by the current theory of evolution. For it forces on one the necessity of accounting for a complete change in the relative position of the sexes in the transformation from the Matriarchal to the Patriarchal condition. "Mother-right" was assumed to be the natural consequence of a state wherein the sexes mingled and mated promiscuously, without any of those restrictions which, in a civilised society, make the marriage-state a strictly conditioned and exclusive relationship; so that the woman was the only parent that could be identified. In such circumstances, of course, she would necessarily become the head of the family, and attain a greater importance in all matters relating to the family, and to the inheritance of property, than the male. It must be borne in mind, however, that the assumption is one which rests on absolutely no foundation of fact. It is well-known that in the uttermost sections of the savage world the marriage union exists as a strictly conditioned and exclusive relationship. Not even can the fact that we are lineally descended from the brute be any longer cited as affording a reasonable

probability that such a promiscuous mingling of the sexes must have preceded the exclusive and even monogamous marriage unions, which we now know to have been the rule at the very dawn of the historical progression of humanity; for in many species of the animal world prolonged and even permanent unions of this exclusive nature are the rule. So long, however, as the assumption was allowed, and the conception stood on this basis and implied nothing further, it presented no difficulty. For the obvious explanation of the transformation from the Matriarchal to the Patriarchal condition was that, as the tendencies towards civilisation increased in the man, he became conscious that one of the obligations imposed on him by this new state was the proper performance of parental duties. Urged by this feeling he would claim the position of a father, and assert his authority in restricting the license hitherto enjoyed by the female in the matter of promiscuous mating; and once he assumed this position, the woman's importance would vanish, and she would necessarily become subject to him in all affairs relating to the family, just as she was in all other functions and relations of their existence. Considered in this light, the transformation involved no real change in the relative position of the sexes. The man was always the superior, and the woman the subject, creature. The woman obtained for a time in the earliest stage of social existence a fictitious importance, by reason of her being the mother; but the man at once displaced her when it pleased him to do so.

But the moment the Matriarchal form of society is held to imply a state of things in which the woman was supreme, not only in the family, but also in all the outside functions and relations of existence, then the question assumes quite a different aspect. For there is necessarily implied in this

conception a relative position of the sexes which is absolutely different from that which became established in the Patriarchal system; and the anthropologist who attempted to explain the relation of the facts that he registered, was confronted with a problem far more difficult of solution than that offered to him by the other. For he had to explain why the woman, who in the earliest state of society occupied the supreme and executive position, and must therefore have been naturally fitted to occupy this position, did actually, in the historical progression of humanity immediately following, lose this position and become subject to man. Even if it be admitted for the sake of argument that the woman did, in the first place, obtain this position of pre-eminence through the fact of her being the mother, and therefore the sole parent, in a promiscuous mingling and mating of the two sexes; why, having obtained this position and having proved herself therefore to be fitted to occupy this position, did she not retain it in the ensuing ages? Obviously, this question cannot be answered in terms of the theory of evolution which postulates natural selection or a selection exerted by the environment on the individual, as the sole determinative process. For no one would dream of suggesting that some change in the environment has had the effect of rendering the man the most fit to occupy the supreme position. The environment has actually become more favourable to the continued pre-eminence of the woman, who is handicapped in the struggle for existence by reason of her maternal functions; for it is plain that man's control over Nature has become very much less dependent on his physical condition than it was at that remote period.

The difficulty of accounting for any such complete change in the relative position of the sexes has thus in-

duced a tendency to ignore the true bearings of these strange customs. Many anthropologists have preferred to regard them, and to represent them, as being in themselves not sufficient to warrant the extreme conclusion indicated above. But from our point of view, it is impossible thus to ignore their true significance. For we must regard them in the light of all that we have already noted concerning the effects that the growth of the historic Races has had on the savage world. And the moment we thus regard them in a scientific manner, we are inevitably driven to the conclusion that these customs do establish beyond question the fact that in the human society which came into being immediately before our own development began, the woman occupied the same universally predominant position that man attained to in the subsequent ages. None of these customs could have originated as a consequence of the development in the historic Races; for chief amongst the ideals of this new development was the supremacy of man. In this development he was the messenger of the gods; and, subject as he was to the obligations imposed on him by the religious consciousness, he had to assert his position, and could not afford to tolerate such a condition of things—far less to create a state of society in which the direction of affairs was allowed to lapse into the hands of women—any more than he could afford to do any of the things that shut against him the gates of paradise, and opened for him the jaws of hell. Thus, these customs must be the remains of a social structure which has been riven and shattered almost to complete obliteration by the repeated assaults of that long series of super-imposed Racial movements, to which the historical progression of Mankind has given rise. Is it at all wonderful that these customs should in greater part have disappeared altogether, and that where

they still exist they should do so in such attenuated form, and so mingled up with preponderant institutions of a hostile and alien character, that their original value can scarcely be discerned? Of course not. What is wonderful is that they should have persisted at all. And the fact that they have thus persisted, in spite of the overwhelming processes of destruction and attrition to which they have been subjected, is sure proof, not only that the social structure in question was universal, but further that it was the consolidated production of the whole output of the developmental energy of a great cycle of evolutionary activity.

And, as a matter of fact, there is also no difficulty, from our point of view, in accepting these conclusions. The theory of evolution advanced in this work is capable of accounting, not only for the origin of the Matriarchal system without the unwarrantable assumption which at present is held to explain it, but also for that complete change in the relative position of the sexes which has indubitably taken place since the days when it was in vogue. For according to this theory the creative and determinative process is the development of a Generic Organism in the virginal elements of the Germ-plasm. If, as we have seen, in the historical progression of humanity the male has been raised to a dominant position because he has been the sole developing creature, then it is plain that during this specific period of evolutionary activity, the development of the Generic Organism has been restricted to the Germ-plasm of the male. The virginal plasma-element of the female must have remained inert; although she has inherited a new organisation from the male—the new woman, in other words, being entirely developed from the virginal element of the male Germ-plasm. But if the development of the Generic Organism can be thus restricted to one sex, there

is obviously no reason why it should not be so restricted to the female, as well as to the male sex. The remarkable variations in the relative position of the sexes in the animal kingdom certainly point to the conclusion that not infrequently the female is the sole developing creature. Thus it is well known that amongst snakes, fishes, insects, crustaceans, and in general amongst all classes below the level of amphibians, the Genera in which the female is the largest and strongest preponderate very considerably over those in which the reverse relation obtains. In some instances, especially amongst the lowest animals, the advantage in respect of size, function, capacity, and strength, is so conspicuously in favour of the female, and the male cuts such a sorry figure in all the relations of life, and has such a bad time of it altogether, that there is absolutely no room for doubt that in these Genera the female has been the sole developing creature.

These observations establish beyond question the fact that the restriction of the development of the Generic Organism to the female sex is a common event in the economy of evolution.

The reader must understand that the restriction of developmental capacity to one sex would not necessarily cause the two sexes always to differ widely from each other in point of size, strength, beauty, and other results of development. For whilst the active development takes place in only one sex, the products of development would constantly be transmitted by inheritance to the progeny of the other sex. The new organisation thus transmitted would, in the early stages of the Generic process, be feebler and have more difficulty in establishing itself against the resistance of the pre-existing structure of the individual, than in the developing sex; so that in the

Races or species produced during the early vigour of the Generic process, the difference between the two sexes would be most marked. But as soon as the energy of the Generic process began to wane, then this difference would naturally become less accentuated, and would finally disappear. For on the one hand the developmental energy of the creative sex would be gradually disappearing, and on the other hand the new organisation in the inheriting sex, having overcome its initial difficulties, would be gradually getting stronger; so that the final result of the whole process would be to bring them to the same level of structure and capacity. Thus the fact that in some Genera the two sexes seem to be fairly equal in structure and capacity is quite in keeping with the view that the two sexes operate singly and independently of each other in the evolutionary process.

It would be outside the purpose of this chapter, or of this work, to go further and discuss the question whether we are justified, in the light of these considerations, to assign to the two sexes a true alternation of function in the economy of evolution. Considering how admirably such an alternation of function would subserve the continuity of the evolutionary progression—for without such an alternation of function it is clear that long ages would have to elapse after each Generic process before the virginal plasma could recuperate itself sufficiently to be able to give rise to a fresh development in the same stock—the suggestion cannot fail to arise in our minds that this conception affords us a glimpse into the fundamental significance of sex. This much is certain, however, that from our point of view, there is no difficulty in understanding how the woman came to occupy in the primeval state of society immediately preceding our own development the

supreme and executive position. We may conclude that she attained that position for just the same reason as man attained his position in the historical progression of humanity; for the simple reason that in the Generic period of development which produced that society, she was the sole developing creature.

Not only does this conception explain the relations of the sexes in that primeval state of society; it affords us the clearest possible explanation of the varying phases of these relations in the historical progression of humanity. Men and women, who were exactly equal in privilege and capacity at the dawn of our Generic movement, gradually diverged in these respects from one another, until at the time of the Brahmins and Jews the difference between them was as great as it possibly could be. Since then they have been gradually converging again; and there can be no doubt that in the future they will regain once more the relative positions that they occupied at the beginning of the Generic movement.

The new mind-organ which has added itself to the anatomy of the individual is, therefore, one which has come into existence during a period of evolutionary activity in which the male was the sole developing creature; the pre-existing mind-organ was likewise fashioned during a period when the female was the sole developing creature. It is thus possible to differentiate these two sets of mind-elements by the terms Neo-andric and Palæogynic, the Neo-andric being the new mind-organ, and the Palæogynic the pre-existing one. The convenience of this nomenclature will become apparent in the further chapters of this work, in which I propose to deal separately with each successive stage of the historical development of humanity.

CHAPTER III

FIRST STAGE OF RELIGIOUS DEVELOPMENT

THE library discovered in recent years in the royal palace at Nineveh affords us very valuable evidence as to what was the first stage in the process of religious ideation. We have known, of course, for a very long time that the worship of the demon and its representative fetich, together with the vast system of witchcraft always associated, occupies a very important place in most of the great religions of antiquity; and we have also known that the greatest part of the religious beliefs and practices in vogue at the present day amongst savages belong to the same category. But in these different settings there are many circumstances that render difficult a certain judgment as to their true place in the development of the religious idea; and from our point of view, the whole conception is naturally so abhorrent and impossible that the difficulties have been increased a hundredfold. But in this wonderful library we have had preserved for us a vast literature embodying the feelings emanating from several successive stages of the development of the religious idea, which carries us right back to the beginning of the development, before things got muddled up through the fusing together into the same religious system of elements belonging to separate stages of the growth. And the earliest part of this literature consists of a massive array of tablets, on which is recorded the full and sustained expression of a religious consciousness, wherein every particle of Nature is represented as pregnant with wild and horrible demons,

that entirely fill the supernatural world, and cause suffering and terror to human beings. This, then, is the first expression of the historical development of the religious consciousness in humanity.

This early stage in the process of religious ideation was that of malignant Animism. The religious consciousness first made men aware that something portentous was happening to them, and that this portentous thing was of a supernatural character, through feelings associated with the perception of natural objects and phenomena. It was especially those objects, situations, or processes in the outside world which possessed characters marking them out from the common, and in particular rendering them mysterious, that proved themselves pre-eminentlly provocative of these feelings. The perception of these phenomena, which they had hitherto regarded with indifference, now produced in them most remarkable effects. Each perception was instantly followed by a brilliant glow of consciousness, which caused it to flame up into the concept of a personified representation of itself; and at the same time the individual experienced an overwhelming shock, as if something or somebody had hit him a knock-down blow. It was no longer the object that was visualised, but the caricature of a personality radiant as the psychic illumination which gave birth to it, masquerading in the familiar lineaments of the object; and the apparition paralysed for the moment all power of thought and volition in the astonished and panic-stricken individual.

There were therefore as many divine presentations as the mind of the individual was capable of conceiving objective ideas. Not merely every object, but every different phase of an object awoke, through its perception, that sudden brilliant psychic illumination which heralded

in consciousness the presence of the divine. This constantly repeated imagination naturally enough struck terror into the hearts of men. For not only was the mere intrusion of a mass of new and active determinants calculated to upset that coherence of ideas and certainty of relationships on which depended the orderly tenor and the comfort of their lives; but the painful shock and the momentary obliteration of their faculties which every manifestation induced could not fail to fill their minds with the horrible certainty that the manifestants were malignant spirits peculiarly hostile to themselves, and capable of inflicting all sorts of injuries on them in a supernatural manner. Thus every phenomenon, which was in the least degree out of the common, flooded their minds with all the horrors of a tortured imagination; and in every mystery there lurked a demon that gripped them by the throat and threw them into a paroxysm of terror. And the idea of death, which ranks amongst the most mysterious of phenomena, reared itself up in their imagination as the supreme embodiment of this phantasmagoria of horror, so that the thought of it became an agony almost too great for human beings to bear. Of all the demons, that associated with the phenomenon of death was the most terrifying; and the persecuted spirit of a dead man, itself excessively malignant, haunted the imagination of his relatives long after his decease, and vented on them the sufferings which it was itself undergoing at the hands of its dread familiar.

It is easy enough to understand, by reference to the physiological mechanism of the higher nerve-tissues, why those objects which had something in them mysterious or out of the common were most effective in inducing the divine manifestation. It was simply because these objects

necessarily produced an impression on the Palæogynic mind-organ of a kind that lent itself readily to the propagation of a peculiarly powerful stimulation to the Neo-andric ganglia. I may remind the reader that we can differentiate from each other the two sets of mind-elements concerned by the terms of Palæogynic and Neo-andric; the former term referring to the older and objective mind-organ, the latter to the new elements, which could only produce in consciousness presentations of a subjective character. Now an object or situation in the outside world, which in every one of its aspects or bearings was perfectly familiar to the individual, stimulated in the latter a Palæogynic group of cells that had been so trained to act together expeditiously under all circumstances, that they practically formed a completely non-resisting circuit for the passage of the nervous energy aroused. Moreover, all the modes of action or mental attitudes necessitated by the object or situation, would have been well practised and selected by oft-repeated experience and judgment; so that the contained energy of the idea would radiate easily away through the appropriate channels so thoroughly prepared for its passage. In the whole mental process, therefore, evoked by such a familiar presentment in the outside world, there would be no sudden stop, and but little slowing at any point, of the nervous current inducing stimulation of the various elements. There would be little, therefore, to encourage the diversion of the current in the direction of the Neo-andric ganglia; and the amount of leakage of the current in this direction would necessarily be very small.

On the other hand, in the idea-group representing in consciousness an object or situation in the outside world with which the individual was not thus familiar, there

would be a correspondingly less easy passage for the nervous energy. It would therefore tend to become pent up in one or another element of the group, seeking the passage which was refused to it, and creating a state of tension in the nervous tissues which would force the stimulating current in the direction of the Neo-andric ganglia. Hence there would occur an intense psychic illumination of the latter, at each sufficiently powerful presentment of an object or situation in the outside world which was out of the common or had in it something mysterious.

But it is clear that such a stimulation of the Neo-andric ganglion, when thus produced, would tend for a while to create a condition of the Palæogynic mind-organ in which the perception of even the most familiar object would at once reveal the presence of the demon. For, as we have already said, the stimulation of the Neo-andric ganglion throws the whole Palæogynic mind-organ out of gear, so that for awhile it is incapable of behaving in its ordinary manner. Therefore for that time the same sequence of events would follow the perception of a familiar object as has already been described as following the perception of a mysterious object. A Palæogynic group of cells would become charged with nervous energy which would only with difficulty radiate away along its accustomed channels; the energy of the idea would become pent up, and the resulting vibratory disturbance would propagate itself through the intercellular matrix into the Neo-andric substance.

In other words, although the faculty of stimulating the divine consciousness was primarily possessed only by those objects which were out of the common or had something mysterious about them, yet as the result of the state of

mind induced by the constantly repeated visitations of such demons of large dimensions, every object, however insignificant and familiar, came to acquire the same dread significance. In every particle of the world of existent realities there came to lurk a malignant presence. So that these demons required no particular solicitation, no special methods of procedure, to induce them to appear; they thronged on the individual in great swarms from every quarter. As one of the old Chaldean tablets tells us: "They fall as rain from the sky, they spring from the earth,—they steal from house to house—doors do not stop them,—bolts do not shut them out,—they blow in at the roof like winds."

But whilst all material objects would thus in general be demon-infected, and have the power of terrifying human beings, it is easy enough to see, since the supernatural effect was in inverse proportion to the familiarity of the object, that different men and different classes of men, would be very differently affected by different classes of objects. Especially would this be the case if, as we have seen reason to assume, men were already civilised before the supernatural revealed itself to them, and had already become so far advanced in the various crafts which they used in the economy of their existence, as to have accustomed themselves to a differentiation of labour; so that some men concentrated their attention only on one kind of work, and others on another. We know, at the very least, that men did many things at the earliest times of which we have knowledge that require considerable manipulation of materials and considerable familiarity with all their properties and possible modes of behaviour. They cut down trees and built boats with them, they dug canals and governed the flow of the rushing waters, they

quarried stone and fashioned its hardest varieties into the most exquisite shapes, they extracted certain metals from their ores and compounded them into useful implements and delicate ornaments, and they navigated their rivers and seas. In each one of these divisions of labour, therefore, there were men who had become thoroughly familiarised with a certain class of material objects, and thoroughly accustomed to working their will on them. Hence it is clear that when the supernatural first revealed itself to human beings in its purely malignant aspect, even though it was capable of manifesting itself in every material object, yet certain classes of men would each remain immune from the evil influences emanating from a particular class of objects. Thus the most fascinating figure of a tree would not stun the worker in the woods; the jagged, jutting rock would fail to awe the worker in the quarry; the endless force and flow of the gliding river would not paralyse the digger of canals; the overwhelming majesty of the sea would not appal the mariner; and to the man accustomed to extract metals from their ores, even fire would be something that could be dealt with without inordinate fear and trembling. Not that the demons belonging to these objects would not exist at all for the favoured ones. They would have no doubt that they did exist, for the simple reason that on certain occasions, as explained above, when upset by a visitation from some other class of divine presentation, their state of mind would render them susceptible, and the demons would appear to them as to anybody else. But as they could ordinarily accost these material objects, from which other people shrank shudderingly away, without being in the least daunted, it would necessarily become apparent to everybody as well as to themselves, that they possessed

some power or virtue which enabled them to dominate and control the demons.

This power or virtue could not fail to become a subject of keen speculation amongst the favoured ones; and the attention thus awakened in the minds of men who were capable of dwelling on the mysteries of the situation without entirely losing control over their faculties, would inevitably lead to certain well-founded conclusions; on which presently reared itself a huge system of sorcery, witchcraft, and fetich-worship, which was capable of mitigating in some degree the terrors of this period of anguish in the religious development of humanity.

To understand this, the reader must remember that what made an object capable of exciting the evil effect was simply the absorption of the observer's attention in those of its features which were unfamiliar or incomprehensible. The moment he concentrated his attention on those features of the object which rendered it a familiar and comprehensible thing, the horrible imagination vanished. Anything that tended to remind him forcibly of that aspect of a natural object which was familiar and devoid of the qualities that appealed to the imagination, therefore, had the power of so paralysing the demon that it could no longer afflict him.

Now the perception of every natural object has in it certain parts which, by leading our thoughts into the realm of the vague, the intangible, and the unknown, appeal strongly to the imagination. The mere fact of existence presents us with a problem that strains our powers of comprehension to the utmost; and beyond that every natural object has stamped on it the impress of forces which belong to a vast and inscrutable Universe, ceaselessly operating, and utterly incomprehensible. Neverthe-

less, it is possible to regard each natural object in such a way that the perception of it which engages our attention is utterly commonplace, and devoid of those parts which are apt to lead us out of our depths. Thus the weirdest figure of a tree will lose its fascination when regarded as a mere mass of timber; and the infinite suggestions awakened by sight of sea and sky are immeasurably reduced if you look upon the one as merely a basin of water, and on the other as an inverted bowl. Even death may, in this manner, be deprived of its sting. For though there is no greater horror than that awakened by the idea of death, and the sight of the last agony of an animal or man dying from natural causes puts a strain on our feelings which everyone is conscious of; yet our own killing of a living thing does not afflict us in anything like the same degree, and the thought of it as food enables us to look upon the dead thing without the slightest awakening of a panic-stricken imagination.

But to individuals of that period, when the new development of mind-substance had only just begun, this mode of regarding things was far more easy and natural than it is to us. For before the Neo-andric ganglia came into being, there was nothing in the psychological condition of the individual to render him liable to the fascination of those parts of the perception of a natural object which now appeal so strongly to our imagination. His mind grasped only those parts of a perception which were of material importance to him; all the rest, especially if they were in any way elusive or incomprehensible, were by his habit of thought excluded from representation in consciousness. The obvious and commonplace part of a perception was just that which always gripped his attention; and even in the presence of unfamiliar objects and situa-

tions, the natural tendency of his mind was to recognise in them chiefly that which enabled him to identify them, through points of resemblance and analogy, as somewhat uncommon presentments of things that were essentially commonplace and familiar.

On the appearance of the Neo-andric ganglia, this old habit of thought was ruthlessly upset whenever the individual approached an object that was capable of awakening in him a full sense of its mystery. But whenever the circumstances were such that the triumph of the Neo-andric ganglia was not so complete—as would often happen in the case of the favoured ones referred to—then this habit of thought would necessarily tend to reappear; and on every occasion when it succeeded in arresting the uprush of new sensations it revealed to the individual the means whereby he might save himself from the terrors that beset him. Thus the man who was accustomed to work in the forest—where he hewed down trees into logs of timber, which he subsequently fashioned into various useful shapes—would soon come to realise that the fixing of his attention on a shaped mass of timber had a most potent effect in steadying his nerves and causing the dreaded apparition to vanish, when he was threatened by a visitation from a tree-demon. It did this because it reminded him so strongly of the fact that the tree which was threatening to shape itself into the vague outlines of a horrid presence, was, after all, nothing but a mass of wood, that the illusion vanished. But all that the man was conscious of was that the piece of wood, which he had fashioned with his own hands, had the power of protecting him against the threatened assault of the tree-demon. This, mind you, was not a delusion, but a real fact. In the now mysterious piece of wood his startled

vision caught the glint of a supernatural being; and the more he thought of it in this way, and the more he carved it so as to represent the phantasm which it suggested, the greater grew its power of circumventing the wild demons of the woods. It became a Fetich; a substance which the labour of his own hands had made pregnant with a demon that he could call into being at any moment and that was powerful enough to drive away the wild demons of Nature.

The same thing happened in respect of every class of natural objects and phenomena. Innumerable Fetiches were made. These were not to be handled with impunity by anybody and everybody; for the demons with which they were pregnant might easily become wild and unmanageable if called into being by one who had neither the comprehension, nor the aptitude of mind, that was necessary to govern them. But for those of the favoured individuals who had the necessary aptitude, and who took the trouble to become adepts in the new science of dodging the demons, the matter was different. For the Fetich, having been made and fashioned by the individual, and being in so large a part of itself a perfectly commonplace and familiar thing, could emit only so faint a stimulation of the Neo-andric ganglia, that it was never sufficient to carry the adept out of his depth. Thus remaining master of the situation, he became so perfect in the practice of his art that even in the most trying situations, when the wildest of the natural demons threatened to shake his mind to its very depths, he never lost control over his Fetich, and was able by its aid to steady his nerves and finally subdue his subjective enemy.

Thus there arose in each community a group of men, widely differentiated from the vulgar crowd by the striking fact that they had such power over the demons of the

natural world that they could, each in his own particular sphere, bid defiance to these malignant beings. This power, which was manifest to everyone, was in its nature so mysterious that it raised them at once to the rank of demons in the imagination of the multitude. Each adept became a sorcerer; a supernatural being, as terrifying and malignant as any of the wild demons of Nature, but possessed of the stupendous power of making the latter subservient to his will. Every word, act, and gesture of the sorcerer exerted, therefore, a talismanic influence over the ordinary individual, gripping his attention with a horrible fascination, prostrating his faculties, and leaving his mind completely at the mercy of the driving force of any suggestion which they might contain.

But there was this in favour of the ordinary individual in his relations with the sorcerer, that the latter was at the same time a human being, capable of being influenced in his attitude by considerations which had not the slightest effect on the natural demons. Although a hated and dreaded personality, one might drag oneself to his feet with a frantic show of adulation, and make offer of those good things which human beings love to possess and enjoy. Thus treated, the sorcerer naturally showed no reluctance to use his powers for the behoof of those who applied to him for assistance; and to attain this purpose he instituted the weird ritual of demon-worship, as it has somewhat erroneously been termed, the central feature of which was the "devil-dance." To understand this, the reader must again bear in mind the physiological antagonism of the Palæogynic and Neo-andric elements. If the one was strengthened, the other was necessarily diminished. And the "devil-dance" was essentially the setting up of a conflict betwixt the two sets of mind-elements, in the very

person of the sorcerer, and the drawing of the suppliant assistants, by the fascination of the dramatic representation, into participation in the final triumph over the natural demon.

Surrounded by his clients, and armed with his Fetich, the sorcerer attacked and wrestled subjectively with the demon which he was desired to subdue. Approaching the awful presence in the guise at first of a person overwhelmed with terror, he gradually increased the resistive power of the Palæogynic mind-organ by concentrating his attention on the Fetich. He checked the wild impulse to flight that possessed him, and despite the continued agitation of his limbs, remained near the spot or circled round it in a rage of obstinate persistence. The shouts that the impulse to scare away the demon first made him give vent to, sobered themselves into cries and groans of anguish, as he steeled himself into continued contact with the evil creature. More and more, as the influence of the Fetich strengthened the resistance of his Palæogynic mind-elements, he succeeded in checking these expressions of fear and suffering. Each outburst of agony became clogged with a leaden weight and died away for a moment, ere it broke out again. The whole volume of sound and movement gradually resolved itself into a rhythmical succession of the alternate phases of expression which pictured the conflict that was going on. The more this rhythmic quality of the manifestation increased, the more the demon became entangled and enchained, and the expressions of its influence died away into the gasps and sobs of a tortured breath, and the fruitless clenchings of convulsed muscles. The fascinated assistants, responsive to the triumphant rhythm, were caught up by it into a furious ecstasy, and emphasised it in their shouts, in the clapping

of their hands, in the stamping of their feet, or in the beating on substances that gave forth a sound. Then suddenly with awful swiftness the end was reached and the spell was broken; the sorcerer fell, writhing and foaming at the mouth, in the last agony of his conflict with the demon; and the assistants, carried away by the wild uprush of their pent-up feelings, rose in a blind frenzy of liberated fury to wreak their vengeance on the evil creature, which now was powerless to harm them.

Nothing more need be said to explain the origin of the horrible deeds which became part of the ritual of Feticch or Devil worship. Of course the ritual for the exorcism of the death-demon necessarily shaped itself into the killing and eating of human beings; so that this performance became customary when anybody died, who was allowed to die in a natural manner. The reader will scarcely need to be told, however, that the horror of such a mode of death might render customary the strangest and most abhorrent practices with regard to those who were very ill. Short might be the shrift of the sick person whom the concentrated terror of the devil-dance did not purge of his demon. But beyond this, the murderous feelings evoked in the assistants by the performance of every devil-dance, no matter what demon it was intended to exorcise, necessarily could find vent only in the shedding of the blood of some sentient creature; and the sorcerer, in order to save his own skin—for the close identification, in part of himself with the demon, placed him in a position of considerable danger,—was bound to make the provision of suitable victims an essential part of the whole performance. And the human being, as not only the most sentient of all creatures, but also the one in whom each lacerated feeling was most apt to express its torture in an intelligible man-

ner, was for obvious reasons—especially if he were an enemy—the most suitable sort of victim.

The devil-dance, however, was not the limit of the sorcerer's power. It was the means by which he made that power manifest; and he was naturally called upon to manifest this power at frequent stated intervals, and on the occasion of any special event in the lives of his clients. These frequently repeated exhibitions and experiences deeply impressed the minds of the multitude; so that each individual became exceedingly susceptible to the influence of every article used in, or in any way associated with, the performance. The sight of any such article at once threw him into a most pitiable condition. It re-awakened in his consciousness the whole process, and he found himself once more locked in mortal combat with a demon, whose malignity was increased a thousandfold because it was struggling for its own existence—with this difference, that in the absence of the aid afforded him by the sorcerer in the actual devil-dance, his powers were wholly inadequate to carrying on the contest to a successful issue. Left to his own resources he could not secure that attrition of the Neo-andric ganglia which was what the sorcerer always effected; and the struggle betwixt the two sets of mind-elements went on unceasingly until they had mutually destroyed each other. It was a thousand times worse than having to do with a natural demon in the ordinary way; for then, even if he could not save himself by flight, the complete surrender of his faculties to the feeling of terror saved him from a recurrence of the shock; the evil influence passed on, leaving him trembling but free. But here, by the very nature of the process, he was caged in, forced into continued contact with a savagely irritated demon, and the struggle was necessarily one to the death.

This susceptibility of the individual placed him entirely at the mercy of the sorcerer. The latter might bewitch him either by word or gesture, or through the influence of his Fetich; or if he did not care to appear in the matter, he had only to place some article carrying with it the suggestion of the devil-dance—a little mass of clotted blood and earth maybe, or the mangled remnant of a victim—in some place where it was sure to attract the notice of the doomed one at a propitious moment. The spell was sure to act. The individual might feel only physical malaise; or he might be worried by a feeling of strangeness which invaded his faculties, and rendered them inert and incapable of grasping the reality of outside things; or he might be thrown at once into horrible convulsions. But in whatever way it seized him, he was bound to die, unless relieved in good time by the intervention of another and more friendly sorcerer.

Bearing in mind the fact already established in a preceding chapter, that a subjective mental process expresses itself by evoking in consciousness such familiar visualised images as most adequately represent it in a personified form, we cannot be surprised to find that demons were invariably visualised in the guise of one of those wild and noxious creatures whose threatening aspect always startle and frighten human beings. In every divine presentation, the individual caught the glint of an animated being which had the shape and other characteristics of some wild animal. Especially was the serpent a fit representative of the demon. The serpent's habit was to lurk in or about objects of which it might seem at one moment an integral part; then suddenly and unexpectedly it would rear itself out of the inanimate mass into a living form tense with malignant energy; and, on the instant, as the disturber of

its peace recoiled in terror from the dangerous spot, it would as swiftly disappear. This was just the way the demon behaved; and thus it came to pass that the serpent-form became in many regions the favourite image in which the individual visualised the demon. This being the case, it followed that the semblance of animals, and especially that of the serpent, became the favourite guise of the Fetich.

Now this use of the animal form to impersonate the deity had a necessary, but, at the same time, a remarkable consequence. It gave rise to the idea of a special kind of demon, which was invariably associated with the conception of a genus, as distinct from that manifesting itself as part of the perception of a single object. For the animal form is itself generic; it is not peculiar to any single animal, but belongs equally to the whole genus of that particular kind of creature. In his Fetich the individual worshipped the serpent-form—not any particular serpent. One particular serpent may have suggested the semblance with which he invested the Fetich; but having done so, he found that it equally well stood as the image of a very large number of serpents; and worshipping his Fetich he therefore worshipped a form that was generic. The reader will recognise in this conception the basis of that extraordinary system of belief and practice which we know as totem-worship. But the full development of totem-worship belongs to a later period of the growth of the religious idea. In the first stage of this growth, with which we are at present dealing, the chief result of this conception was enormously to enhance the value of each wild animal as manifestants of the deity. Each wild animal was in itself one of those objects the perception of which was most highly calculated to produce a powerful impression

on the Neo-andric ganglia. For it exhaled the superlative mystery of the living creature, whose existence constantly sets at naught the volition of the human being; and this mystery was increased considerably by its habits of secretiveness, which rendered it difficult, if not impossible, for men to familiarise themselves with its appearance, as they could in the case of inanimate objects, or domestic animals. But beyond this, there was in every wild creature the suggestion of the generic demon—a demon of obviously much larger dimensions, more powerful, more elusive, and more difficult to deal with—since it was not seriously affected by anything that could be done to any single representative of the class of animals with which it was associated. Thus all wild animals came to rank high in the hierarchy of the demon-world, and their worship won for itself a prominent part in the ritual of demonology. And those amongst them which were naturally most abhorrent and repulsive to human beings, necessarily attained to the highest honour; for as they most fitly represented the wild demons, their semblances would have the greatest vogue as Fetiches.

I have said enough to show that all the abhorrent and elusive mysteries of demonology are easily derived from the psychological situation resulting from the first stage in the development of a new mind-organ, as postulated in my theory. Without predicating anything further concerning mental physiology than what is matter of common agreement amongst all psychologists at the present day, we can see that the physiological conditions established by the appearance of a new layer of cortical ganglia in the human brain, rendered inevitable those beliefs and practices. They were the inevitable results of the first stage in the growth of a new mind-organ, if the new mind-organ

came into being in the manner postulated in this work; that is to say, as a mass of ganglia having an origin in the virginal element of the Germ-plasm separate from the pre-existing ganglia.



CHAPTER IV

PHYSICAL BASIS OF SECOND STAGE

THE reader who has followed me so far, and who has grasped all that has been said in the preceding chapters, will have no difficulty in understanding that in the next stage of development, the religious consciousness would reveal presentations to the individual of an entirely different character from those of the first stage, which were bound to mitigate in some degree the terrors of the preceding period. In their stronger and more developed state, the Neo-andric ganglia, when affected by a sufficiently powerful stimulus,—that is to say, by the perception of an object or process in the outside world which was especially mysterious,—would necessarily respond by affording to the individual a glimpse of that paradise in consciousness which has already been accounted for; and in the ecstasy of the revelation he would visualise, in one supreme moment, the figure of a being more radiant than any demon, and actually engaged in suppressing the evil figures that thronged around him up to the very moment of his entrance into the portals so graciously opened to him. The demons were still there; indeed, on every occasion when a divine manifestation of the higher order was to take place, the first result was still the appearance of a demon; but if the circumstances were such that the mental process was to attain complete development, then in the midst of his agony, the individual suddenly became conscious of a soothing influence which pervaded his whole being, quenched his transports of fear and fury, and, lift-

ing him up into a state of bliss such as he had never before experienced, revealed to him an angelic figure that claimed his thanks and adoration.

These good spirits did not appear so spontaneously and readily as the demons. They still manifested themselves as the result of the perception of natural objects and phenomena; but it was only those natural objects and phenomena that were specially mysterious, striking, or unfamiliar, that were capable of evoking their presence; the generality of natural objects still remained as before solely haunted by the presence of demons. The celestial bodies, the sky, the earth, and the sea; mountains that stood out in fantastic shapes, or that constantly altered their configuration in shifting mists or clouds; trees, or groves of trees that stood up in grim contrast to their surroundings; rivers that fascinated one by their spontaneous life and movement, especially if the waters that fed them welled up with terrific force out of some mysterious chasm that was itself situated amidst surroundings of a striking character; all forms of life and all the inscrutable processes of Nature—such were the things that most easily evoked the higher presentation. And the appearance of this higher presentation was always resisted by the lower; in other words, a demon always barred the path to communion with the good spirit, and this demon had to be suppressed before the good spirit would appear. Thus, instead of thronging on the individual every moment without being solicited, these good spirits were exceedingly difficult of access to the ordinary person. In a few of the most highly developed, the psychological conditions would be so favourable that the higher manifestation might reveal itself automatically. Those, naturally, would become the priests. In them the mental process would have

sufficient energy to complete itself without any preparation of the individual; and would, indeed, impel the latter into that state which was most compatible with the highest possible psychic illumination of the Neo-andric ganglia. For the general multitude, however, the difficulties in the way of the process would be so great as to render necessary the adoption of a special mode of behaviour, before the longed-for result could be obtained. They had to copy the attitude and the mode of behaviour which declared itself naturally in the most highly developed as the result of the mental process. And these exercises had to be frequently and regularly repeated, so as to induce in them a habit of mind favourable to the due fulfilment of the process. In these exercises the most highly developed were the teachers of the multitude; they taught them how the good spirits were to be worshipped in order that individuals might obtain their protection. And as in them the whole process occurred spontaneously, and with all the energy of an overwhelming inspiration, it was in them and through them that it expressed and revealed itself. It was they who instituted the ritual of a form of worship which became the basis of all future forms of worship; they expressed the higher religious sentiment of that period in those passionate Chaldean hymns which have been preserved for us in the Royal Library of Nineveh, and which are so strangely akin in feeling to our own; and it was in their minds that grew those great myths—such as that of Osiris in Egypt, and that of Marduk in Babylon—which portrayed in the dramatic form, already accounted for as an essential feature of the subjective phase of consciousness, the very things that were happening in respect of those ganglia, the appearance of which had called into being the supernatural world. Thus, from the first, the

priests were a special class of men set apart from the common multitude, whose natural function it was to teach, to express, and to portray in terms of the subjective mind, all that related to the religious consciousness. They were a special class because what was taking place was of the nature of an evolutionary development; an evolutionary development which affected large masses of individuals, differing widely in inheritance and constitution, so that it could not attain to the same level of maturity in all. It is easy to see that only in a few, in the most highly developed, could it attain that supreme position in relation to the older organisation of the individual, necessary for revealing itself and the obligations which it imposed on the individual, completely in consciousness. The common statement that the priest was in primitive times simply the father of every family, is one entirely devoid of truth. It originated at a period when very little was known of the earlier phases of the religious idea, and when no attention was given to the psychological significance of what little was known; and it has been slavishly copied ever since in every manual of Comparative Religion.

The reader will easily realise the difficulties which stood in the way of the individual's endeavours to enter into the Presence that assured him the divine protection if he bears in mind the physiological antagonism of the two sets of mind-elements concerned in the evolutionary process which was going on. This physiological antagonism has already been referred to and explained; and it will have to be referred to again and again, as it entirely dominates the psychological situation, and has imprinted itself on the pattern of every successive phase of the religious idea. Whatever stimulated the one set of mind-elements neces-

sarily suppressed the other. Now, as I have already explained, the first thing that was required of the individual was that he should concentrate his attention on the new presentations of the Neo-andric ganglia. But this was exceedingly difficult for him to do. Not only were the Neo-andric ganglia still very weak, but everything in his external life appealed to the Palæogynic ganglia and tended to stimulate them into constant activity. Whatever he saw, whatever he heard, whatever he thought, had the fatal tendency of preventing him from fulfilling this first obligation; and the difficulty in this respect was still further increased by the habit of mind which had been induced in him by the first stage of the religious development. For as we have seen in that stage, what the religious presentation revealed to him was the demon, which filled him with horror and fear, and which he had got into the habit of striving, by every means in his power, to obliterate. It is true he concentrated his attention on the fetich in trying to dodge the demon; but the fetich was not a presentation of the Neo-andric ganglia, but one resulting solely from the activity of the Palæogynic ganglia, by means of which he entirely obliterated the psychic activity of the former. So that he had acquired, through an evolutionary process, and a constant repetition of mental exercises which had extended over a period of many hundreds of years, a habit of mind which naturally rendered almost impossible this concentration of his attention on the divine presentation.

But the difficulty was still further increased by another circumstance which resulted from the physiological antagonism of the two sets of mind-elements. The Neo-andric ganglia could only receive their stimulation primarily through the Palæogynic mind-elements, but the

continued activity of the latter interfered with their activity; so that although it was, in the first instance, the perception of an object or process in the outside world which gave rise to the appearance of a good spirit, yet the continued perception of this external thing tended to blur the presentation and finally destroy it. Here the individual was faced, not only with a difficulty, but with a paradox which it was impossible for him to explain. He could not see the divine without the object, yet the continued perception of the object prevented him from seeing the divine. If he forced himself to carry out the first obligation imposed on him—that of concentrating his attention on the divine thing—then, since the appearance of the divine thing entirely depended on his consciousness of the external object, it was perfectly natural for him to concentrate his attention actually on the thing in the external world that he recognised as the cause of the manifestation that had taken place in him. But then what happened? As soon as he did that, he found that the good spirit tended to disappear, and to his horror and amazement, all his efforts to secure a prolonged or frequent communion with the good spirit ended in confronting him with a demon of the most savage aspect.

In these circumstances, it is obvious that he would be impelled to change frequently the locality where he performed his act of worship; as he found, after worshipping in one place, one object or one group of objects, that the place lost its sanctity and no longer yielded to his efforts. He would naturally rise and go away somewhere else, and then he found that in the new surroundings, especially if these differed entirely from those to which he had been accustomed before, the same power returned to enter into communion with the divine spirit. But again the same

untoward result would be sure to follow; the new place or objects would become so familiar to him that they would lose their power of evoking the divine presentation, and in response to the imperative need of visualising the good spirit he would have to start again on another quest for new surroundings. Thus arose that strange tendency to wandering away from one place to another that caused, in the earliest times, those great migrations of vast masses of human beings which have played so great a part in the history of human development, as well as the nomadic habit in general wherever it occurs. The disposition engendered was entirely of religious origin, and became one of the most important characteristics impressed on the individual by the growth of the religious consciousness. Its importance in fulfilling one of the supreme necessities of the life of the Generic Organism will be dealt with in another chapter.

Yet to the man who was sufficiently highly developed not to rest content until he could attain to a satisfying and permanent communion with the good spirits, the method of moving about was not wholly satisfactory, for even if he changed his habitation and the locality of his worship, yet the good attained only lasted for a short time; the object of worship became vulgarised and no longer was able to afford the ecstasy which he was in search of. Moreover, in those peoples who had inherited a highly civilised and therefore stationary habit of existence, the desire awakened by the religious consciousness in this respect would be resisted by very powerful forces. For each phase of the religious idea was the production of a separate Racial movement which in itself, as we have seen, tended to keep the masses of people whom it affected together, and to render it imperative for them to adopt the

united and collective form of existence. This influence, although overshadowed by the tremendous driving power possessed by the presentations in consciousness induced by the new growth, would go very far to reinforce and maintain secure the inherited habit wherever the latter existed. So that, although a disposition was engendered for men to move away, either singly or in great swarms, from the great centres of civilisation, yet large numbers of the people would remain wedded to the older form of life, and would continue to live in stationary communities. For them, as well as for those of the most highly developed who adopted the nomadic life, something more was necessary to ensure them a satisfying and permanent communion with the good spirits than mere change of the object which could evoke the divine presentation. The individual had to accustom himself so to behave in the presence of the sacred object as not to destroy its powers of divine manifestation. He soon came to realise that it was necessary for him when he approached the sacred object to content himself with a hurried glimpse of it, and then to blot it entirely out of his vision; he had not to see it and not to think of it, and had even to forget its existence. This remarkable turning away from the very thing that he was adoring became an essential feature of the act of worship. But beyond that, of course, all the sacred objects that were to retain their power had to be treated with extraordinary reverence, and saved from the liability of being seen at every moment. For however capable an object might be to evoke the higher presentation, if it became vulgarised by frequent observation, it necessarily lost its higher stimulating power, and the individual then, instead of visualising an angel, was confronted every time by a demon.

Of course, this naturally diminished the number of sa-

cred objects very considerably, for all things that constantly entered into the view of men in their daily lives became, for this very reason, incapable of continuing their sacred function. A comparatively small number of things, of objects, and of places, had to be reserved from common use for divine purposes, and instead of the enormous number of demons which lurked in every particle of matter of any kind or form, the individual had to content himself with the protection of a very much reduced number of good spirits.

Finally, since the full psychic illumination of the Neandric ganglia necessitated the complete suppression of the psychic activity of the Palæogynic mind-organ, all his own objective activities, his thoughts, his tendencies, his consciousness of external objects, had to be obliterated before the divine state could reveal itself in its complete fullness. He had to do nothing, to become entirely passive, and almost to cease to exist before he became fit for the companionship of the more radiant inhabitants of the supernatural world. Every activity on his own part at once blurred the divine vision and destroyed his ecstasy. Thus, in order that this companionship should be vouchsafed to him, he had to abase himself into that state of mind where a man despairs of his own efforts, feels himself powerless, and simply cries out to the Deity for salvation. If he were saved, it was not through any merit of his own, or any claim that he had on the divine beings, but simply because it was their nature to be compassionate and merciful; and in the act of worship it was necessary that his whole attitude should be one that confessed this faith and this sense of unworthiness. In the act of worship he crouched on his knees and elbows, with his forehead touching the ground; and in this attitude of ter-

ror and self-abasement he appealed to the gods for help, and acknowledged that in their help lay his only chance of salvation. He was as yet too much under the influence of the panic induced in him by the apparition of the demon to have any certainty of salvation; the protective gods might save him, but they were too weak for the possibility to convert itself into an assurance. For the good spirits were not very much more powerful than the demons themselves; invariably beaten, the latter were yet always able to renew the conflict, or to rise up again and assault the individual when he was no longer protected. It was this miserable and pitiable state of mind that he expressed in his attitude of worship; and it was in this attitude that he was buried after death.

Because of what has been said, the idea of the good spirit was a much more spiritual one than that of the demon—that is to say, whilst the demon seemed an integral part of the material which it haunted, the fact that the worshipper of the good spirit had to turn away from the object which awakened in him the divine manifestation, naturally separated the good spirit in his imagination from the object itself. That they were intimately connected always remained a fact; but the good spirit was naturally conceived to exist separately from the object and might move away from it. So that when the good spirit was worshipped, it was always in a locality or near the objects which evoked the divine manifestation; but it was worshipped separately from them in the form of an idol which was a representation in material form of the figure in which the individual visualised the good spirit. Of course, the idea of the idol would naturally be suggested to the individual in the first place by the fetich. Just as in the earlier stage, the individual made himself a fetich in

order to save himself from the horrors with which he was threatened by the perception of a mysterious object, so in this next stage it was natural for him to repeat the same process, and attempt by the same means to prevent the triumph of the demon. He therefore made himself an artificial representation of the form in which he visualised the good spirit, and he found that if he transferred to this image the feelings and the worship due to the good spirit and placed it in the neighbourhood of the sacred object, or so fashioned it that it could awake in his mind its memory, then he attained what he desired and secured the revelation of the good spirit far more certainly and more readily than if he devoted his attention actually to the natural thing itself.

To us, looking at the matter from a psychological point of view, it is quite evident that the mental processes involved in the two stages are absolutely different from each other, and that the fetich was really antagonistic to the good spirit. In the first stage, the results were obtained by excessively stimulating the old Palæogynic mind-elements, and securing the attrition of the Neo-andric ganglia. In this second stage, the process was just the reverse, consisting of an excessive stimulation and preservation of the Neo-andric ganglia and the suppression of the Palæogynic elements. So that it would seem to us that what the individual should have done to ensure communion with the good spirits was to abandon altogether all the objects and all the modes of behaviour which were associated with the worship of the fetich. For as all these objects and practices stimulated the Palæogynic elements and tended to maintain them predominant in consciousness, they necessarily tended to render ineffective the stimulation of the Neo-andric ganglia. But it took a long time before the

individual realised this antagonism. Throughout the whole growth of the religious idea in its Oriental phase of development, fetich-worship and its associated practices of witchcraft bulked very largely in every religious system; and it is only when we get to Judaism that we find this truth clearly expressed, and every vestige of fetich worship and witchcraft absolutely tabooed. Nor is it difficult to see why this was so. For, after all, in the first stage the individual, when assailed by the demon, found relief by worshipping the fetich. In the next stage he again found relief; this was as yet the chief quality of the presentation. And as at this early stage the character of the higher divine presentation resulting from the stimulation of the Neo-andric ganglia was still so limited, so devoid of any other quality than that which gave relief, it is not to be wondered at that the fetich became confounded with the angelic being. We should therefore expect the worship of the fetich to persist throughout the second stage, and all fetiches to be actually worshipped as good spirits. There is no doubt that this confounding of two things so essentially different and antagonistic did actually occur. It is because of this that we find in the Old Testament in one place the serpent figuring as the embodiment of all the powers of evil, full of hatred of humanity and bent on bringing about its destruction; in another place a fetich in the form of a brazen serpent figures as a good spirit, on the adoration of which is dependent the salvation of the Israelites.

Thus the protective beings revealed to the individual by the religious consciousness in the second stage were most appropriately visualised in the animal form which belonged to the most powerful fetich gods; and though some of these animals were friendly or useful to

man, yet hideous and repulsive forms might still continue to be adored and venerated. The individual thought too meanly of himself to represent the gods in human form; it is not till the next stage that we find the human form beginning to be used for this purpose. And as the fetich gods were in so far identified with the good spirits, all the practices used in the worship of the former were carried on, more or less modified, into the second stage. Thus the practice of killing and eating living things, which played so important a part in the ritual of demon worship, became a very prominent feature in the worship of the good spirits—only in this second stage it was no longer human beings that were the sacrificial victims, but animals; for a reason that will appear presently. And when we remember that every time the good spirit manifested itself, its appearance was heralded by the turmoil into which the individual was always thrown by the approach of the demon, we can quite easily understand that the act by which the individual evoked the presence of the good spirit was often only a modification of the devil-dance employed in the worship of the fetich. It was a devil-dance modified by the influences that tended to suppress the activity of the Palæogynic mind-elements. Thus at first in the act of worship, the individual would necessarily behave just as he behaved in a devil-dance, but as the influence of the higher presentation made itself felt, his movements and his shouts would become suppressed; the harsh, clanging rhythm which was so essential a feature of a devil-dance would greatly lose its intensity until it dwindled away into a soft accompaniment, and the individual, instead of having his attention fixed on the object, would gradually lose consciousness of it, so that he would become in a manner oblivious of his surroundings and drift gradually into a

dreamy subjective state. His furious and panic-stricken sounds and movements would gradually lose their vehemence until he glided about with gentle swayings, and gave utterance to sounds subdued and pathetic, which voiced no longer his terror and his hate, but his hopes and his appeals for compassion. In songs and dances which were punctuated by the accompaniment of a soft and ceaseless rhythm, he gradually glided into a state of subjective consciousness, in the midst of which the revelation appeared.

I want the reader above everything to bear in mind the fact that these gods of the second stage were very difficult to evoke. Instead of thronging on the individual every moment without solicitation like the demons, they could only be made to appear through assiduous worship, prayer, and sacrifice. These acts on the part of the individual were absolutely necessary to render possible the apparition, and to endow it with sufficient strength to overwhelm the malignant influence. Not only the power of these protective spirits, but their very existence also, appeared to be dependent on certain acts and a certain attitude on the part of the individual. It is of immense importance to appreciate this fact, for in this relationship lies the germ of the whole theory of the efficacy of worship, prayer, and sacrifice which constitutes the most essential, the most permanent, the most significant element in pagan religious philosophy. The pagan gods were one and all, whether they belonged to this early stage or whether they belonged to that highest stage which expresses itself in Brahminism, deities whose very existence as well as their power depended on the worship, the prayers, and the sacrifices offered to them by men.

I have said that the actual mode of worship would only

be a modified and subdued form of the devil-dance, but it is obvious that because of this modification, and the suppression of what was terrible and violent in the devil-dance, the feelings evoked in the devil-dance no longer appeared in the worship of the good spirits. Instead of the rising fury and homicidal impulses which the earlier devil-dance engendered, all tendencies to such a state of mind were rapidly arrested by the new influences that surged up and took possession of the individual as he drifted into the subjective state of consciousness in which the good spirit revealed itself to him. His self-abasement necessarily attenuated to the vanishing point any feelings of anger and resentment with which he might have entered into the act of worship; it would make him prone to recognise the justice of any oppression or hostility to which he might have been subjected; and if he thought of his fellow-creatures at all, he could only regard them with those feelings of compassion and mercy, of the need of which he was so supremely conscious himself. Thus in the worship of the good spirit, all the horrible practices which originated in the earlier stage of the development were altogether out of place and were entirely abandoned. Cannibalism, in particular, was tabooed. But this brings us to another most remarkable consequence of the psychological situation, which requires separate notice.

The worship of ancestors is universally recognised as one of the earliest stages of religion, and is so prevalent among all primitive and savage peoples that it has been regarded by many as the starting point of the whole fabric of religious belief. It is a natural consequence of the psychological situation in the second stage of the development of the religious idea, and it was because of this worship that cannibalism in particular of all the savage

rites inculcated by fetich-worship, came to be regarded as a specially abhorrent practice.

We have seen that in this stage of the Generic Growth, every mysterious object in the external world was capable of awakening in the individual the sense of a god-like presence. Every man, then, awakened in him this sense, so that he recognised him as possessed by a divine being.

But we have also seen that, although an object was in every case the original cause of the stimulation of the Neo-andric ganglia which produced in consciousness this sense of the divine, yet its continued presence—particularly if it were capable of holding the attention fixed on itself—interfered with the fulness and brilliancy of the psychic illumination. In order to obtain the highest degree of the latter it was necessary that the senses should be sealed at once after the necessary stimulation had been received, or that the object should be removed from observation. Familiarity with that which was originally the cause of his divine feeling dimmed the latter and made it scarcely apparent in consciousness. Thus every man was divine; but the divinity of a person who was seldom or never seen, but whose greatness made him much talked about, as a great priest or a king, was necessarily of a much more brilliant character than that of a relative or even a fellow townsman.

But after death, exactly the reverse was the case. Then the divinity of those with whom the individual had been most familiar, became at once the most brilliant. The living entity had vanished, so that even before burial the object with which he had been familiar had been removed, or had at least lost all power, and that for ever, of holding his attention fixed on itself. But because it had been so familiar, it left behind it a mental image of such latent

energy that the slightest suggestion sufficed to cause it to become reformed in consciousness, this time shining brightly in the unadulterated light of a divine image. And also because it had been for so long so familiar, there would scarcely be an object in the vicinity of the individual that would not serve, by the association of ideas, to recall into consciousness the mental image of the departed one in the transcendent glory with which it was now invested. The one most familiar with, the one most associated with, the one most dependent on the departed during life would, after death, be the one in whom this transcendent glory of divinity would manifest itself most brilliantly. And because of this depth and fixity of impression, and because of its constant liability to resuscitation under circumstances the most favourable to divine illumination, therefore this glory of divinity would far outshine that emitted by the perception or memory of any other object.

In other words, the worship of parents after death became for the individual the most efficacious means of entering that paradise in consciousness which it had become possible for him to attain to.

But if he failed in this worship, he was visited with the direst penalties. The death demon, as I have said, was necessarily the most appalling of all the evil spirits. The reader will easily understand that to the individual capable of realising the vivid and eternal glories of the paradise in consciousness which the Generic Growth had produced, there could not exist a more appalling fact in the whole category of things, than the realisation of death. If realisation of existence is the very joy of life, then must realisation of non-existence necessarily assume in consciousness the aspect of everything that is most horrible. And

the individual had become capable of realising this horror in all the vast dimensions of a creation of the subjective mind as an abstract thing, even when it did not exist for him as an objective reality, even when his own existence was not in the least threatened. The simple perception or memory of the phenomenon of death in another was quite sufficient to stab him to the quick, and lay him low in the spiritual agony of despair; a despair which had no limits, either in Space or in Time. For it was the expression of the prostration of the subjective mind; and in the subjective form of mentation, as we have seen, every idea is all-embracing and eternal, limited in Time and Space only by the intensity of feeling.

The reader who has followed me so far will see that there was only one way in which the individual could escape or mitigate this horror. It was not the slightest use for him to try and forget the black fact which occasioned his misery, by devoting himself to the consideration of brighter things; for things refused to appear bright, and his ineffectual attempts in that direction could only tend to increase his general sense of incapacity and confusion. Nor could he lose his burden even were he to separate himself by a thousand leagues from the scenes that were associated with the horror; for he carried about with him a mental image of the phenomenon which refused to be deleted, and the horror of it enthralled him. The more he strove to prevent his thoughts from dwelling on the memory of the departed one, the more pitiful and frenzied became his condition. But if, on the contrary, he dwelt on this memory and cherished it in reverend fashion, then—provided he had hitherto paid due attention to the worship of the gods, and accorded to his parent that respect and veneration which was due to the divine element in

him—he found that a singular thing happened. Instead of his condition becoming worse, it suddenly began to get better. His frenzy quieted down, his hopefulness returned, his agony changed to a sweet ecstasy, and his energies became revived. If he went still further and devoted himself with ardour to the worship of that memory, then he found that these results became intensified, until, finally every element of horror was eliminated from consciousness. This was necessarily so, because the more he worshipped that memory, the more perfect became the psychic illumination of the Neo-andric ganglia. The image of the departed one, which first appeared to him in this higher consciousness shrouded in gloom and sadness, sustained amidst the prostration of the nervous elements only by efforts that stabbed him with agony, gradually gained in strength and brilliancy, radiating in all directions its awakening energies; until finally in the full semblance of a deity it opened once more to him the gates of paradise, and he became again a confident being, full of hope and capacity for action. For in this paradise of consciousness, full realisation of existence returned to him, and the eternity of the present became a certitude, and dissolved the phenomenon of death into a spectral shadow of no substance. There could be no death for him, so soon as he identified his own existence with the eternal life of the Generic Organism.

Is it at all to be wondered at that in these circumstances the individual should have come to look upon the worship of his ancestor as one of the most necessary obligations of his existence? On the contrary, he would have been a fool if he had not willingly submitted to the obligation. And so ancestors came to hold from the very earliest times a prominent position amongst the great gods of the re-

ligious world, towering above the common level of the innumerable deities that the Animistic conception of Nature had created. Ancestors, in fact, were amongst the first of the great gods. Long before Bel and Brahma had temples erected in their honour, men built great temple-tombs to their ancestors, and in them surrendered themselves to the ecstasies of the new presentations that were appearing in consciousness. Whatever the relations between father and son during life, the attitude of the latter after death at once became that of a pious devotee, simply through the physiological mechanism of his mind-organ. The cult of the dead in general would be more or less universal, but of this cult the son would necessarily be the high-priest; and, each memory with all its associations being handed down to succeeding generations, it would finally come to affect a long line of ancestors, fading away to the furthest limits of possible remembrance.

But further, it is easy enough to see that these ideas associated with the phenomenon of death would inevitably develop themselves into the conception of a continued existence after death. The individual was already becoming dimly conscious of a sense of eternity through the growth of the Neo-andric ganglia. As I have already said, in the subjective phase of consciousness, every idea is all-embracing and eternal, limited in Time and Space only by the intensity of its feeling. This was so because, in the subjective phase, mental processes are entirely independent of the factors that determine their extension in regard to Time and Space in the objective phase. In the latter, as the intelligence is directly in communion with the phenomena of the outside world, and has impressed on it their pattern, it follows that all its operations are governed by ideas of Time and Space which result from the observa-

tion of the succession of events and the distribution of objects in the outside world. But in the subjective phase of consciousness, the mind is necessarily entirely free from any such limitations; it refuses to have this order impressed on its operations; and the only limitations that exist for it are those determined by the contained energy of the idea, or, as we might say, by its intensity of feeling. But the intensity of feeling of an idea emitted by the Neo-andric ganglia was not only far greater than that of a Palæogynic mental process; it was also eternal in comparison with the latter. For as we have seen, the Neo-andric ganglia were of the very substance of the Generic Organism, the life of which is eternal as compared with that of the individual. Thus, whilst the feelings attending every Palæogynic conception were of comparatively short duration—being fractions of the consciousness of a mind-organ wound up, so to say, in unison with the physiological life of the body—the ecstatic moods which now appeared in the individual were similar fractions of the consciousness of a mind-organ whose life was independent of, and eternal in comparison with, that of the body. So that, whenever the Neo-andric ganglia were stimulated, they never failed to flood the whole of consciousness with a sense of eternity. Of course, at this period, when the Neo-andric ganglia were still so weak that they could only triumph in consciousness with great difficulty, and then only for a few moments at a time, they could not endow the individual with that complete and permanent assurance of immortality which puffed him up to such an extraordinary degree at the next step of the development, that men actually lost the power of realising that it was inevitable that they should die, and always attributed the recurrent fact to accident, or to the malevolence of some demon. In this stage, men had only realised the

existence of an eternal life; they were still painfully aware that it was not a natural condition for them, and that they were unworthy of it; but they had reason to believe that under certain special circumstances, especially if they were successful in awakening the compassion of the good spirits, they might be allowed to participate in it.

This being so, it was natural and inevitable that the presentations in consciousness aroused in them by the phenomena of death, should actually transform themselves into a conception of what happened to the person who was dead. As the result of the presentation awakened in them by the perception of an object, they visualised a supernatural being which they identified with the object itself—in the first stage integrally and materially, in the second stage spiritually; so in this matter they naturally identified the presentation awakened in them with the object which had aroused it. The subjective presentations, wholly imaginary, and really only signalling what was taking place in the mind-elements, were projected into the outside world; and the individual was convinced that they signalised real facts and events, not in himself, but in the world outside himself. In other words, instead of the living individual realising that it was he himself that was undergoing the horror after death, the judgment, and the subsequent restoration to life and happiness, he imagined that it was the dead body that underwent these experiences. He came to believe that that body passed through a preliminary stage of dismal journeying through regions beset with horrors, on its way to the judgment-seat of the gods, thereafter to be dealt with according to the verdict passed upon the sum-total of its actions during life, either to be restored to a bliss that was to be everlasting, or to be delivered to torture that was to be never-ending. But especially was it necessary

that the remains of the dead one should be buried; for as in the earlier phase of the situation the living individual found that a complete detachment from external things in the attitude of worship had to precede his passage from the horror of death to the renewed joy of the realisation of existence, so he conceived that it was necessary for the body first to be separated from contact with other things and secreted away from observation, before it could begin its journeyings that were to end with the restoration of life. Hence burial became of the utmost importance; but now it was an act performed wholly in the interests of the dead parent, and not of the living son; it was not for the relief of the latter from an offensive presentment of the phenomenon of death, but in order to allow the former to begin the pilgrimage that was to revive his drooped existence. The utterly helpless and prostrate condition which was one of the first effects on the mind of the realisation of the horror of death now affected the state of the dead person, and made him incapable of pleading his cause before the judging deities, or of defending himself from those who, being by nature malignant, strove to do him harm. He was utterly dependent at this most critical time on the endeavours of his son in these respects; the son, being alive, could still plead with the gods; he could influence them effectually in various ways, and he could thwart those of malignant nature to a greater or less extent by the compelling power of wizardry, which the dead one could no longer exercise. Hence the worship, or performance of the funeral rites by the son was of the highest importance and absolutely necessary for the restoration of the parent to life and happiness; it became indeed an act performed in the interests wholly of the dead; the son no longer performed it for his own relief, but in order to en-

sure to his parent a speedy release from the horror of death.

Following up the bearings of the ideas that became associated with the phenomenon of death, it will easily be seen that they could not fail to impose on the individual certain obligations which must needs introduce a new and powerful element in the ethical standard according to which he governed his daily life. From what I have said in the preceding paragraphs, it follows that the individual's power of saving himself from the horror of death would depend, to a very large extent, on his previous behaviour before it presented itself to him. The worship of the parent created the best possible conditions for the Neo-andric ganglia to become paramount in consciousness; but if the individual had previously never properly attended to the development of the Neo-andric ganglia by the worship of the gods; and if he had not, by a constant reverential attitude towards the parent so prepared the nervous tissue concerned, that the deification was an easy matter, through elimination of resistance in the process that transmitted the energy of the perception to the deifying ganglion; then, of course, the worship of the departed one would fail in producing the best results. For in that case, the important physiological elements of the situation would not have been adequately prepared to respond immediately and effectually to the exigences of the moment, even though the individual then did all that was right in the matter of worship.

In other words, the salvation of the individual from the horror of death was largely determined by the sum total of his actions up to that moment. His future state depended on the balance between that which—in this sum total—lay to his credit, and that which lay to his discredit. The ethical basis of the judgment was that established by the actual psycho-physiological situation; whatever he

had done that might in any way encourage the psychic illumination of the Neo-andric ganglia lay to his credit, and whatever he had done that might in any way interfere with it lay to his discredit. If he had constantly attended to the worship of the gods, and incessantly cultivated a reverential attitude towards the parent, then the release from his agony was swift, and he was forthwith lifted in an ecstasy of feeling, intelligence, and power, to the level of the gods, and honoured accordingly by other men. But if he had neglected these principal duties in the satisfaction of other inclinations—then he found that, at this crisis, the horror of the situation overwhelmed him; so that, in the utter degradation and incapacity produced by the frenzy of despair, he became to all men an object of repulsion, and regarded by them as one marked with the brand of those who are burning in the fire that is kindled by the everlasting vengeance of the gods. His life was henceforth a never-ending torture.

On the other hand, the father's fate was so equally dependent on his son, that certain obligations were thereby imposed on him with regard to the care and training of his son that he could not neglect without rendering himself liable to the severest penalty after death. For as we have seen, the salvation of the parent after death was entirely dependent on the ministrations of the son. The full realisation of the joys of paradise were not for him who had no son; but for him who, being a father, neglected that example and precept which was necessary for the training of the son into the mental state which offered the least resistance to the psychic illumination of the Neo-andric ganglia, that paradise was soon rendered desolate in the present, and became impossible of attainment in the future life. If the son was responsible for the father, the father

was not less responsible for the condition of the son. The same responsibilities, the same interests, both material and spiritual, bound the two together, and there was created between them that bond which we have come to look upon as natural, if not to all human beings, at any rate to all those who belong to our genus; a bond that came to be much stronger in ancient times than it is to-day and produced, in those times, some most remarkable modifications in the structure of human society.

Now to return to the matter of cannibalism. After what has been said above, it requires very little to explain how this practice came to be especially abhorrent to the individual in this stage of the religious development. It is obvious that as soon as the dead person became an object of worship—and, moreover, an object the worship of which enabled the individual most easily to enter into the joys of paradise—it would become a criminal act to look upon the body as a thing to be eaten; for the whole object of this eating of the dead body as I explained in the last chapter, was to vulgarise the fact of death and to destroy all that was mysterious about it. Now in the second stage of the religious development, the individual was impelled to treat the dead object with the utmost reverence, and to avoid any act which might diminish the sense of mystery with which it enveloped him.

In the same way became established that central law of totem worship which taboos the killing and eating of certain animals which are regarded as guardian angels. I have explained that, in this stage, all fetiches might be confounded with the good spirits, and in the preceding chapter I pointed out that every animal fetich represented a class of animals. Thus the worship of the fetich, as a divinity belonging to the second stage of the development,

invested the whole of a class of living things with a character which rendered the killing, and especially the eating, of any one of them almost as horrible a practice as that of cannibalism. Whilst in the first stage the killing and eating of any living creature was obviously the best way in which the individual could overcome and annihilate everything that was so mysterious in that creature as to produce a manifestation of the demon; in the second stage it was absolutely necessary for the individual to preserve all that was mysterious about the class of things represented by the fetich, and to avoid doing anything to vulgarise the conception in his mind.

Enough has been said to show that the fundamental forms of all the beliefs and practices that came into being as the result of the second stage of the development of the pagan religious consciousness are easily derived from the psychological situation postulated in my theory.

CHAPTER V

PHYSICAL BASIS OF THIRD STAGE

IT was in the second stage of the development that the myth was first used as a means of expressing the intuitive sense in the individual of what was happening to him, and the religious consciousness of this period was embodied especially in two beautifully delineated myths—that of Marduk in Babylon and that of Osiris in Egypt, which have descended to us from those early times and are well-known at the present day. A brief notice of them will be appropriate before we pass on to the next stage of the religious development; for not only do they confirm the conception of the second stage which was described in the last chapter, but it will be easy to illustrate, by reference to them, the real meaning of the myth.

There is no doubt that the wrong interpretation of the mythological representations of the religious idea in its Oriental phase of development has done much to obscure the whole subject, and to prevent the whole progression from appearing in its right perspective. The ordinary interpretation is this—that man, in his earliest condition, was absolutely incapable of observing anything that took place outside of himself; when his mind had developed sufficiently for him to begin to take notice of such things, then, in his bewilderment and in his efforts to express what he saw, he talked about these things in a mythological way; he personified these things; conceived them as beings directed by a Will similar to his own, and expressed all their relations as if they were the relations of individuals like

himself. Thus, according to this point of view, the myth is simply an explanation or expression, in such terms as the imperfect intelligence of man would be most likely to invent at its first contact with Nature, of some condition or process in the outside world.

This conception is absurd. In the first place, the hypothesis of the first contact of the human intelligence with Nature is one which is based on absolutely no foundation, and which we have very sound reasons for rejecting. It is certain that human beings had attained to a very high degree of civilisation, and had acquired a very considerable grasp over the forces and materials of Nature before the religious idea commenced its development, and therefore before they got into the way of expressing themselves in a mythological manner. In face of this knowledge, the conception that men first began to think and to express themselves in a mythological manner, because they were absolutely ignorant of the true nature and relations of objects in the outside world, and so expressed these relations in terms of their own wills and tendencies, is absolutely untenable. And, in the second place, the real explanation of these mythological representations at once suggests itself the moment we look at the matter from the psychological point of view, which is, after all, the only point of view which can reveal to us the truth. I have shown, in a preceding chapter, that in the dream-process we have constantly presented to us indications of how the mind expresses itself in the subjective phase of consciousness. We have seen that the representation in consciousness is always a dramatic grouping and movement of figures which are drawn from the storehouse of images deposited in the objective mind-organ, and selected because they are capable of participating in the dramatic movement of the

representation. In other words, we know that the mind, in its subjective state, always expresses itself and its condition in terms of the objective mind. This being so, the explanation of the myth is a perfectly easy one. As the result of the new growth of ganglia, a subjective phase of consciousness was gradually becoming dominant in the individual, and concentrating his attention on the presentations which it evoked in his consciousness. In this subjective phase of consciousness, the mind was utterly indifferent to the real facts of nature, and instead of causing the individual to spend his time thinking of these external processes, it would necessarily draw him right away from them, and cause him to think about them less than he had ever done before. But it used these facts and processes of the external world to represent in consciousness its own condition, and as these things already presented themselves to the observation of the individual as personified conceptions, the dramatic presentation finally evolved, as soon as the new ganglia were strong enough to allow of this further development of the mental process, would necessarily be that of the gods, who were the personified conceptions of these external facts and processes. For example, as I have said before, in the first stage of the religious development the perception of every mysterious object evoked in the individual the presentation of a demon. Anything which tended to prevent him from clearly observing the object in question tended to increase the energy of the presentation. In darkness, therefore, the demons were especially malignant and numerous, and thus darkness was, in these early times, a horrible thing that spawned forth innumerable broods of the vilest denizens of the demon world. In the second stage of the religious development, therefore, anything which dispelled darkness would

be very fit to symbolise the good spirit. We know that fire, for example, came to be regarded as possessing a specially sacred character; and it was because of this that, in this second stage, when corpses were buried, they were often partially burned in the process of exorcising the death demons by means of fire. Thus it is easy to see that, in this second stage, the rising of the sun would come to possess a special significance, because it was a process eminently fitted to symbolise what was actually taking place in the individual as the result of the new development. It was not the character of the sun, that we now attribute to it as the source of all terrestrial energy, which fixed the attention of the individual at those times; but simply the fact that the rising sun invariably dispelled the darkness of the night. The sun was therefore eminently fitted by the part which it plays in this great process of Nature to become the type and representative of the world of good spirits, whose powers in consciousness created that radiant psychic illumination which dispelled the hideous brood of demons evoked in the first instance by every stimulation of the Neo-andric ganglia. Thus arose one great myth of the earliest times, in which was embodied the religious consciousness of the period. In this myth, best preserved in its old Chaldean form, a dramatic representation is given of a struggle between the young sun-god and a female dragon—who was constantly giving birth to hideous offensive creatures—which culminates in the final triumph of the former.

In Babylonia, the subsequent developments of the religious idea brought about a considerable attenuation of all the earlier beliefs concerning a future life, and thus very much lessened the importance of those myths in which the feelings concerning this life are expressed. Thus the

myth of Marduk and Tiamat mentioned above, has no reference to a future life, but simply presents the continual struggle of the good spirit with the evil spirit, and is the one which has survived in the Babylonian records as the most important embodiment of the religious consciousness of the second stage. But in Egypt the case was different. The myth of Osiris, in which the earliest religious consciousness of Egypt has revealed itself in its most permanent form, symbolises also the struggle between the good and the evil spirits, but it expresses this struggle in a much deeper sense, in a sense that appealed especially to the early Egyptian by illustrating the final effects of this struggle after the death of the individual. As the third stage of the development of the religious idea was one almost entirely filled with the consciousness of eternal life, and no further developments of the religious idea in Egypt were sufficiently strong to obliterate this character, this myth survived as the sole representative of the religious feeling of that second stage in Egypt. We know, of course, that Osiris was recognised and worshipped as the god of the under-world in pre-dynastic times, as there is actually extant a tablet of that period on which that worship is depicted; so that we are certain that Osiris was originally a creation of that earlier period when the evil spirits were still strong enough to have some success in their struggle with the good spirits. The myth is beautifully delineated and perfectly verifies my conception of the nature of the myth.

Now in the first place let us clearly understand what it was that the Egyptians had to express. In consequence of the physiological antagonism between the two sets of mind-elements concerned in the process of evolution that was going on, there was a continuous conflict betwixt them;

and in this stage they were still so equipoised in their relative powers that the conflict only culminated in the triumph of the Neo-andric ganglia after a protracted resistance, in which the latter had not always the best of it. And though, in general, the conflict was ended by the complete triumph of the Neo-andric ganglia, yet in face of the phenomenon of death there was, on the other hand, for a time a complete defeat and even extinction of the psychic activity of these ganglia. The horror evoked by the phenomenon of death was so great that for a time the higher imagination was completely paralysed in the individual, and this left him entirely a prey to the triumphant death demon. For a moment the good spirit was dead, killed by the demon and treated by it in the way that demons dealt with those whom they killed. But the process did not end here. The individual found that this terrible phenomenon, which for the moment so paralysed and prostrated him, actually led him to the realisation of another state of existence; and the point that is especially to be borne in mind in this sequence of events is, that this realisation of a future life was actually caused by the phenomenon of death. The individual never had this realisation except when confronted with the phenomenon of death. It was only in the midst of the horror that overwhelmed him at the sight or thought of a dead man that it came to him. In this realisation, the good spirit again revealed itself to him as the god who took compassion on the dead man, and introduced him to that new life, which his own sufferings and death had created.

Now this is a very complicated sequence of events to illustrate in a mythological manner, for there are very few processes or facts in Nature which adequately symbolise it. It was not merely the fact of a living state following

death that had to be portrayed, but the actual causation of a state of life by death. There are many phenomena in Nature which illustrate the first sequence, but they mostly fail to illustrate the further difficulty which is involved in the conception of a future life which is actually caused by the phenomenon of death. Thus the dying away of all vegetation is followed in the natural course of the seasons by another period of vigorous life and reproduction. But in this natural process, which has been held by so many to have afforded the germ of that conception of a future life possessed by the Archaic world, although there occurs a sequence wherein death occurs before life appears, yet this sequence does not adequately symbolise the chief feature of the sequence of events, which the Egyptians of the second stage had in mind. In the succession of the seasons it is not death of the vegetation which is the actual cause of the new life which appears again at a later period; it is not so as a fact, nor does it impress the imagination in that way. In their efforts to signalise this deeper significance of the divine presentation which it was so difficult to express adequately, the Egyptians came to regard with special veneration many objects and especially many living things which, although of very slight intrinsic importance, yet were capable, because of their circumstances or their histories, of embodying some parts of the idea.

But there was one thing in Egypt whose remarkable mode of behaviour was eminently fitted to illustrate the idea in the special light in which the Egyptians had to present it. This was the Nile. The Nile is the source of the whole life and fertility of Egypt. Were it not for this river, the famous valley through which it flows would be covered by the same barren sand that covers the deserts, on which no great collection of human beings can live.

The Nile is engaged in a constant fight with the barrenness of this land, and effectually conquers it. The Nile, therefore, was the salvation of Egypt, so that in this respect alone it was eminently fitted to symbolise in general the good spirits that saved the individual from destruction. But now comes the special point which has made the Nile, above all other rivers, and above all other processes of Nature, the thing to symbolise most perfectly what the Egyptians were trying to express. It is not the Nile in its strength and vigour which saves Egypt; it is not the waters which it supplies, but the deposit which it carries down with it, and which only appears when its waters have retreated and shrunk up, and have lost all their former vitality. So that the fertility of Egypt is due, not to the life of the Nile, but to the death of the Nile. It is absolutely necessary that the turgid waters must lose their power, must retreat, and must shrink up to the very shadow of their former substance, before anything can grow on the inundated plains; and as the Nile is in the process of receding, it is broken up into innumerable pieces of water which dot the land over which it raged so triumphantly a short time before. Thus the river dies and is mutilated; and Egypt at once begins to live again. She is actually saved through its death, and a vigorous life appears where all was desolation before, as the result of that death. All this expresses very thoroughly those feelings of the Egyptians which, starting from a consciousness of a struggle between the good and evil spirit, ended in the realisation of a future life.

Now turn to the myth. Osiris, although promoted to the position of a sun-god in the third stage of the religious development, was undoubtedly, in the second stage, the god of the Nile. And he became the great god of Egypt,

and the hero of the myth in which the consciousness of the future life expresses itself, because the way that the Nile behaves does illustrate very accurately the idea that was to be expressed. Osiris fights with Set, the evil spirit of the desert, but after a long and protracted struggle is overcome, is killed, and is mutilated. He is therefore dead and done for, and no longer appears on earth again. But Isis, the good spirit associated with the alluvial deposit, whose nature it is to be carried along concealed in the grasp of the river, now appears on the scene and, being filled with life-giving energy, she collects the remains of Osiris and restores them to life. She does not do this wholly by her own power, but with the help of fetich-gods. He has, however, been so maimed in his struggle with Set that he cannot again return to the upper world, which is the world of the living. He lives in the underworld; and this new life, this new state of existence which is the result of his own death, he allows all the dead to share, who, having suffered like himself, appeal to his feelings of compassion.

It is clear in this case that the myth is the expression of a subjective phase of consciousness in terms of the life history of a natural object which is personified in the imagination of the individual. All the earlier myths were similarly conceived in terms of striking natural processes, for it was in these processes that the supernatural specially manifested itself to the individual of that period. All these processes were thought of as being dominated by the demons and the spirits associated with them, and were therefore thought of as representing the manner in which these supernatural beings behaved. But in later times, when the sense of the supernatural was no longer dependent on the perception of the objects and processes of Nature,

and became instead identified in a great measure with the self-consciousness of the individual, the myth, although it remained the expression of a self-revelation of the religious consciousness, was conceived in different terms. Instead of a natural process being taken to represent in objective terms this self-revelation, the latter now clothed itself in the actions of men themselves. So we get the later form of myth, which was more and more made use of to express the religious consciousness in the later stages of its development, which embodies itself wholly in the dramatic representation of an episode in human life, and which, but for the miraculous element which it always contains, reads exactly like any story which is intended solely to depict the doings of men. It is this fact which has proved so misleading in the case of the Old Testament myths. They are so portrayed that, except for the miraculous element which they contain, there is nothing to indicate to the reader of the present day that he must not give to them a literal value; and it has only very recently dawned on the minds of scholars that many of these stories are pure myths. But whatever may be the guise that the myth assumes at different periods of the religious development, its meaning is always the same. It is always the expression of a subjective phase of consciousness in terms of the objective mind. In other words, although it is true that the human mind was at that time groping in the midst of great difficulties in its efforts to express something, yet this something, which it was trying to express, was not anything that was taking place in the outside world, but something which was taking place in itself. This something which was taking place in itself, if it was to express at all, it was bound to express in terms of the objective mind. In the brains of the most highly developed of the people of that

time, these myths evolved themselves, and they were recognised by the multitude as revelations of what was occurring in the spiritual world.

In the third stage of the religious development, the divine presentations were still due to the perception of natural objects, but the individual, impelled by that force which we have already seen stirring in him in the second stage, found that he could most easily facilitate the process of worship by looking right away from all terrestrial objects, and fixing his gaze on the sky or the celestial bodies. The more he did this, the more the divine presentation became clear and supreme in consciousness. The result of this was that he conceived all the greater embodiments of the religious idea which revealed themselves to him as inhabiting the heavens. Of all the celestial bodies, the sun at that period occupied the most important position, and whilst the sun-god himself became pre-eminent, all the good spirits of the second stage, who had won a prominent position, were promoted into intimate association with him, and equally worshipped as sun-gods. In the further stage of the worship of the celestial bodies, we find that the moon occupied the highest position. This is not difficult to explain, as it is certainly the moon which excites in us the greatest feelings of awe and mystery. The reason why, in this early stage of the worship of the celestial bodies, the sun was pre-eminent was due to the fact that, in the second stage, the rising sun had already acquired special pre-eminence in the supernatural world through its power of presenting dramatically the triumph of the good spirit over the demon. When, therefore, in the succeeding age, the individual found that it was only by worshipping some celestial body that he could enter into communion with the

highest gods, he naturally was predisposed to pay more attention to the sun.

At the same time, the Generic Growth—becoming stronger and more developed—now opened wide for the individual the portals of the paradise in consciousness. His consciousness was now completely flooded with a sense of his own immortality, so that he could not conceive it a possible or a natural thing that he should die, and he became filled with ideas of pre-eminence which raised him in his own estimation almost to the level of the highest gods. He thought, indeed, a great deal more of his own life and his own immortality than he did of the worship of the gods. He devoted himself, not to the building of temples in which the gods might be worshipped, but rather to the building of huge pyramids or temple-tombs in which his own body might repose and enjoy an eternity of existence. This is, indeed, the period of the great Pyramid builders, and as we know, the temples that were then built were wholly subsidiary to the Pyramids. So supremely arrogant was the individual, and so assured was he of his own position in the supernatural world, that he approached the higher gods without any fear or trembling, and even made jokes about them and caricatured them. This was not because he was in the least degree irreverent or unbelieving—as a matter of fact, he believed so much in the supernatural world that there hardly existed anything else for him—but simply because he regarded the great gods very much in the same light as a man of the present day might regard his good friend, of whose loyalty he is perfectly assured, and whom he occasionally ventures to chaff and to jest with in a friendly manner. The demons were still there, but of course in this condition of the individual they had little power to terrify him, and they were conceived

at this period as being safely shut up in the underworld, and, as Maspero tells us, they certainly did not trouble the individual very much. The number of gods was infinite, but they were mostly benignant and inoffensive, and the divinity of the individual himself, which we know he actually worshipped, occupied a place in the company of the very highest.

Of course it is obvious that the mental attitude induced in this third stage of the religious development (which we may call the worship of Ra in contradistinction to the second stage of the development, which might be fitly associated with the name of Osiris) was an altogether different one from that engendered by the preceding stage. In the second stage, the individual was turned into a cringing, humble person who scarcely dared to hope for the divine favour, and was only too willing to abase himself on every occasion and in every way to obtain the divine protection. The worshipper of Ra was a man filled with self-confidence, supremely arrogant indeed, who was certain of salvation from his own works and on his own merit. He worshipped the gods, but in the full assurance that such worship made him the heir to immortal bliss. There was no doubt about it in his mind, and so he went on his way serenely self-confident, and fearing nothing. Naturally, therefore, in his eyes the religion of Osiris was a degrading form of religion, a religion which tended to abase him to the ground when he felt himself an inhabitant of the empyrean. There was therefore between these two phases of the religious idea a tremendous antagonism. The priests of Ra, at Heliopolis, appear to have done their utmost to obliterate the religion of Osiris, and they appear to have succeeded to a certain extent by the destruction of many temples and shrines of the earlier time. But the devotion of the com-

mon people to the worship of Osiris was too great to be suppressed, and the priests of Ra had finally to cease their efforts, and to acquiesce in the compromise, which created the religious system that remained, for many thousands of years to come, the established religion of Egypt. In this system Osiris appeared as the benevolent god of an earlier time, who through his own sufferings and death and subsequent resurrection had won for the individual the immortality of which the worship of Ra assured him. Still, as a god of the underworld, he awaited the appearance of the individual in the halls of death; but the dead appeared to him already assured of immortal life by reason of the ritual and the methods of preparation which he had instituted; it only remained for him now to determine the degree of happiness which each individual might deserve as the result of his actions during life. The difference is this, that, in the earlier stage, Osiris appears as the god who, out of compassion, saves an individual who feels his unworthiness and scarcely expects to be saved; whilst, as a result of the compromise, he is the god who has taught men who are certain of a future life how to dodge the demon of death. Nor is it to be wondered at that the religion of Osiris could not be completely obliterated at that early time, despite the great religious enthusiasm which surrounded the worship of Ra; for there is in the idea of Osiris something which makes him the type of god to which a large number of human beings will unavoidably cling. Whilst the worship of Ra is naturally the religion of the strong man who is full of confidence and assurance, the worship of Osiris is the religion of the individual who feels himself weak in the midst of hostile circumstances. Now even during each Racial movement which lifted into higher phases the religious idea, it was, after all, only the most

highly developed that it inspired to the fullest extent; the larger number would necessarily remain only so far affected by the religious consciousness as to be filled with aspirations which they found it difficult or impossible to achieve. But especially in each recurrent period of Racial decay would the tendency of large masses to revert to the earlier type of religion be most pronounced, for at these periods of Racial decay, even in the higher phases of the religious development, the tendency was for religious conceptions to degenerate rapidly through a weakening of the Neo-andric ganglia. Thus the worship of Osiris persisted throughout the whole of the religious history of Egypt as the most integral part of its religious system, and although the figure of Osiris underwent, during this long period, all the transfigurations which were necessary to fit it for a chief embodiment of the religious idea during its several stages of development, yet it was the old conception of Osiris which was the most permanent, and tended to recur again and again. Osiris, in fact, became the type of divine being to whom men cling when they are conscious of their own weakness, and who ensures them immortal life in spite of their weakness and their sinfulness.

As the Generic Growth became stronger and more developed, it was natural that the divine presentations should become more uniform in the characters which they assumed in consciousness, and should so resemble each other that it might become very difficult always to distinguish one from the other. The perceptions of the Palæogynic mind-organ were to the uttermost degree distinct and definite from one another; for they were accompanied in consciousness by different combinations of an enormous number of external sense impressions all of which differed very radically from each other. But it is easy to see that the resultant in

consciousness of the stimulation of one Neo-andric ganglion could not be very different from that of the stimulation of any other Neo-andric ganglion; for the Neo-andric ganglia, being subjective and tending to suppress all objective sense impressions, could at most evoke an accompaniment only of sense impressions derived from the internal viscera of the body. That subjective states of consciousness are often accompanied by such visceral sensations is a well-known fact. In the language of the Archaic world, as well as in the language of the present day, used to portray the emotions, the state of the soul is often described in terms of these visceral sensations, the most important being those associated with the heart, lungs, and the bowels. But these visceral impressions are few in number and differ only very feebly in character among themselves; for the clear differentiation and the enormous multiplication of them is absolutely unnecessary for the maintenance of the individual. Whilst it is of advantage for the individual in the struggle for existence to be able to appreciate to the utmost degree the minutest differences which distinguish one body from another in the outside world, so that he may make use of them, or avoid them, as the case may be; it is obvious that he does not need to know anything about his visceral organs so long as they perform their functions properly. Thus these visceral sense impressions, being so rudimentary, could not possibly serve effectually to differentiate the state of consciousness evoked by the stimulation of one Neo-andric ganglion from that produced by the stimulation of every other; in all their other attributes in consciousness the Neo-andric ganglia simply expressed the life of the Generic Organism, and so far as these attributes are concerned, the representations evoked by them were absolutely uniform and similar in

character. The states of consciousness produced by the stimulation of the various Neo-andric ganglia were therefore very similar to each other, and tended naturally to merge one into the other. Because the Palæogynic Mind-organ was so powerful in the early stages of the Generic Growth, its perceptions managed to retain, over all the ecstatic personified representations of the new consciousness, their inherent multiformity; but the ecstatic element was essentially uniform, and was constantly tending to merge one presentation into the other by obscuring the points of difference in their perceptual parts. This merging of the identity of one god into another was very marked even at so early a period of the religious development as that with which we are at present dealing; and bearing this tendency in mind, we can easily understand that, as the development progressed and the unity of the Generic Organism manifested itself more and more in consciousness, the number of great gods should correspondingly diminish. Whilst in the earlier phase of the religious idea the number of demons was enormous—a separate demon existing, not merely for every object, but for every phase of an object; or, in other words, a separate demon existed for every idea which the human mind was capable of having—in each succeeding phase the number of gods became smaller. The fact does not reveal itself so clearly in the actual study of the great religious systems of antiquity, because all these great religious systems of antiquity, with the exception of Judaism, represent really a fusion of all the ideas emanating from several phases, and do not represent solely any single phase. Yet in each religious system one single phase is sufficiently predominant to enable one to discern the truth of their progression towards the complete uniformity and singleness of the final embodiment of the religious idea.

The number of good spirits is smaller than that of the demons. The great gods worshipped by the early Egyptians were smaller in number again than the good spirits. In the later Babylonian and Assyrian religions the number of the great gods is still smaller. In Brahminism and in Zoroastrianism, two or three gods only occupy the highest place, and of these only one is really worshipped by the individual.

In this stage, the principal effect of the Generic Growth on the mind of the individual was to flood it with an overwhelming sense of eternity; and the quality of eternity was therefore the chief attribute of every divine figure. All the great works of the early dynastic Egyptians are conceived on such a scale as to impress the individual with a sense of their eternity; and no monument or work of any kind could claim the highest religious significance if it did not express in itself, by an obvious capacity for endurance, this quality. It was for this reason that the men of this period began to use stone alone in the construction of their shrines and monuments instead of wood, as had formerly been their custom. And the larger the stone and the more durable its substance, the better was it fitted to subserve the religious purpose. Thus the excessive size and the durability of the stones employed in the great temples and pyramids has become one of the chief characteristics of Egyptian architecture, and fills us with amazement at the present day. The amount of labour necessitated by dealing with such materials must have been appalling, but they did it cheerfully because they had to endow everything which represented their religious consciousness with the element of eternal durability. How they managed to deal successfully with these large masses of stone—how they built their enormous pyramids and carved their great statues into such

exquisite shapes out of single blocks of stone, so hard as to baffle the finest steel instruments of the present day—is, indeed, one of the mysteries which surrounds the whole subject of Egyptology; and it cannot fail to suggest the probability that these people were possessed of material appliances and of a material knowledge far more extensive than that which we usually attribute to them. But what I particularly want to point out is, that these large stones, especially when fashioned into suitable shapes, might come to symbolise eternity in themselves. As particularly suitable embodiments of the chief characteristic of the highest supernatural beings, they would become in this third stage of the religious development, specially sacred. And whilst in a civilised country like Egypt they would only be used in the construction of religious buildings, yet it is easy to see that in distant regions which were in some way affected by this same Racial movement, mystical collections of large stones might be used with infinitely less labour to express the same idea and to become as efficient a means for stimulating the individual to a sense of the divine. Such collections of great stones are met with over a wide area of Europe and Asia; and as they are all of them obviously very ancient, they are, in all probability, productions of tribes who had something of the same feeling that made the early dynastic Egyptians wear their lives out in trying to express, in huge stones, their religious consciousness.

This third stage of the process of religious ideation is, in fact, the religion which we find established in the early dynastic period of Egyptian history. In this stage we find, on the one side, a tremendous increase in the power of the gods, and, on the other side, an equivalent exaltation of self-consciousness in the individual. All the divine presentations of animistic origin still remained in existence; every

object and process in Nature had its attendant demon or good spirit. But above this level the religious consciousness revealed to men a higher category of divinity, which was occupied by a smaller number of gods who were far more powerful and more universal in character than the good spirits of the second stage, although they were in most cases identified with those particular animistic spirits who had, from reasons already stated, attained to a greater degree of prominence in their own class. The power of this new class of deities was so great that their triumph over the demons was complete, and the latter, in this stage of the religious development, were securely locked away in the underworld, and incapable of hurting the individual so long as the latter was assiduous in the worship of the higher gods. And instead of their power being merely local and bound down to the particular object or process in Nature which, in the second stage, they had personified: in this new and exalted sphere of divinity their influence became co-extensive with space and eternity, and they ruled in a universal manner over all the objects and processes of Nature. The individual, on the other hand, became so elevated by the exaltation of his self-consciousness that he became extremely arrogant and inflated with ideas of his own importance. He no longer grovelled in the dust when worshipping the gods, but stood erect; and as, in this attitude, he could most easily become unconscious of those earthly objects which still incessantly evoked in him the divine presentation by fixing his gaze on the heavens, the latter necessarily became the special object to which he addressed himself when he worshipped, and all the great gods became identified with the sun. In this supreme position, their sway was necessarily universal, and their worship necessitated the unification of all the separate communities who had each worshipped a

different god into one coherent state, consisting of all those whose religious consciousness forced them to tender allegiance to the higher gods; and this unified state had to be ruled over by an individual who represented in himself the supreme and universal power of the higher gods. It was in this way that the idea of kingship arose, and as all men whose religious consciousness made them natural worshippers of the higher gods were already so arrogant that they conceived themselves as being in some measure divine and immortal, the king easily became regarded as one of the greatest of the gods. Thus in the early dynastic period of Egyptian history, we find the whole country unified under the rule of a deified king, and this unification appears to have taken place, not by conquest, but by the consent of all those who owned allegiance to the mighty sun-gods. Of these mighty sun-gods Ra was chief and type. Being so much more powerful than the animistic presentations of the second stage, they were immune from the influence of witchcraft. The only weak point about them lay in that essential name which signalises their exact position in the company of the gods. The knowledge of this essential name gave to the individual, and especially to a sorcerer, the power of influencing the god in a way which he might abuse. These essential names were therefore jealously guarded from public knowledge, and the tendency was rather to confuse one god with another, and the great gods with the animistic spirits, so that no one should have a certain idea of the specific identity of each of the greater gods except those high priests who ruled over the cult of each god, and who had, by a long period of probation and initiation, so filled themselves with the spirit of the god that they could not possibly injure the gods without injuring themselves. These high priests, on the other hand, by frequently repeating in a

special manner the essential name of the god, greatly increased the power of the god; and thus this repetition was for them, as it became later for the Brahmins, one of the chief modes of worship.

But although these higher gods were so powerful, it must be remembered that their power, and even their existence, still depended on the worship, the prayer, and the sacrifice that men offered up to them. They could not exist unless men induced in themselves the mental attitude of worship; they could not be active in the suppression of the demons and in the general maintenance of their economy of the universe unless they were prayed to, and if men did not feed them by daily and hourly sacrifices they became starved and void of energy. We see from the Negative Confession to Osiris that although at this period the worship of the gods was not the sole duty imposed on men, it had yet become one of the chief obligations imposed on them, and any omission in this respect ranked as high as any of the greatest crimes against humanity. But provided they were properly worshipped, these gods were benevolent; they were not embodiments of passion as the gods that were worshipped by the later Babylonians, and they were therefore neither cruel nor particularly immoral; and in like manner the individual, although supremely arrogant, was neither cruel nor selfish, but full of consideration for the people around him. The inscriptions of the period bring out the self-exaltation of the individual very clearly, but they also bear full witness to the general benevolence and humanity of his character.

CHAPTER VI

RELATION BETWEEN EARLY RELIGIONS AND CIVILISATION

THERE is therefore no doubt about the continuity of the three first stages in the process of religious ideation. And before going any further, I want the reader clearly to understand that no advance could have been made in material knowledge during the first two stages, and that therefore the vast mechanical equipment signalised by the works of the Fourth Dynasty must have been inherited from a civilisation which was in existence before the pagan religious consciousness commenced its historic development.

- * It is obvious at once that in the first stage the constant perception of a demon in every object would paralyse the individual in his handling and manipulation of the materials of Nature. His capacity, therefore, for all kinds of mechanical achievement would be grievously impaired, and the material equipment of his existence would be reduced to its lowest possible limits. In all forms of labour, in every art and craft, in the provision of all the material furniture of life, he would only dare to do that which was absolutely indispensable to render his existence possible and endurable. Up to a certain point, the use and handling of materials had become necessary to his existence; and to that point he continued his activity in the old ways, under the protective influence of the sorcerer and his ministrations. But beyond this everything was tabooed, and things that were simply luxuries, or even comforts, or that ministered to his sense of beauty, were gradually swept out of his life. That which makes things beautiful to us is something about

them that stimulates the imagination; and such a stimulation of the imagination was what he was compelled to avoid above everything. And even the few things that he continued to do were bound to be done badly. For it was essential for his well-being that he should linger as little as possible over the handling and manipulation of any material. What he did, he did hurriedly, and with as little concentration of the attention as possible; gripped with the horrible dread of what might manifest itself to him if he disturbed too much these materials pregnant with evil shapes, or tarried too long in the hated contact with them; in spite of the purifications to which they had been subjected, and in spite of the protective influences which had been showered upon him. And as to acquiring any fresh knowledge concerning the forces and materials of Nature, or striking out any new line of activity, or manipulating materials in a new way—that, of course, was out of the question. For in the thought of every process that was new and unfamiliar, there lurked an angry demon; and the sense of this paralysed the curiosity and the initiative of the individual. Even if some unlucky chance caused a new fact of the material world to reveal itself to him spontaneously, nothing was gained; for, on the instant, the dreaded apparition gripped him with its horrible fascination, and killed the dawning perception by monopolising his attention. In short, the state of mind in which demon-worship originated barred all advance in material knowledge; and even rendered the doing of anything in a way that was not consecrated by ancient tradition and custom, a criminal matter.

In the second stage, although the good spirits now visualised and associated with the objects and processes of Nature were friendly to man, yet the obligation imposed on the individual by the religious consciousness of turning away

from, and thus of not familiarising himself with, any such object and process that claimed his attention, necessarily put a check on the objective method of thought which rendered it impossible for the individual to regain that power of external observation on which all material knowledge rests. If the individual was not so much frightened by the objects and processes in Nature that had anything remarkable in them as he was in the first stage, the effect they produced on him was nevertheless one of overwhelming awe, which had exactly the same effect of paralysing his objective powers of thought and observation. His attention was no longer gripped by the material nature of an external object, and fixed itself instead on the divinely radiant spirit that appeared to be associated with it. In other words, the development of the religious consciousness induced in him, in this stage, a mental attitude which caused him to think of natural objects and processes as simply manifestations of the existence of supernatural beings, and so blurred his sense of their reality that he became incapable of accurately observing or of describing any phenomena. It is easy enough to understand that such a mental attitude would render impossible any advance in material knowledge; but beyond this it would utterly fail to reintegrate in him that capacity for dealing with the objects and processes of Nature which he possessed before the first stage of the religious development overwhelmed him with its suggestions of a malignant presence in every particle of the material world. For although the new spirits of the second stage were benevolent and capable of overcoming the demons if he addressed them in a proper manner, yet they only did so in proportion to the extent in which he allowed them to absorb his attention. He was only safe from the demons if he were entirely wrapped up in contemplation of the good spirits. The mo-

ment he allowed his attention to fix itself on the realities of the external world, he became unpleasantly conscious of the presence of the demons. Thus the final results of the second stage of the religious development in this respect would be very similar to that of the first. Only in so far as was absolutely necessary to maintain their existence would people continue to avail themselves of the material knowledge which they had inherited from the past. Their handling of the forces and materials of Nature would be much more limited than it had been before the origin of the religious development; and the acquisition of any fresh knowledge would be absolutely tabooed.

In short, the effect of the first two stages of the religious development was as catastrophic to the objective intelligence of man as those that followed. From the very first moment that the individual visualised demons in the objective processes of Nature, he completely lost the power of intelligently observing the phenomena of the outside world; his perception of their outlines and relations became so blurred that the sum total of physical phenomena became for him a phantasmagoria of the senses. The mental attitude induced rendered him incapable of accurately observing, and therefore of justly appreciating, the properties and relations of objects, and the physical causation of events; and it was not merely in solitary individuals that this happened, but in the great masses of individuals comprised in each Racial movement. The force that determined the turning away from Nature was the whole energy of the Racial movement itself. For each successive stage of the religious development was the production of a separate Racial movement; this development, indeed, was the thing in which was expended, in the Archaic world, the massive energy of each Racial movement. Material knowledge inherited

from earlier ages might of course persist, especially throughout the initial stages of the development; but the whole energy of each Racial movement, at any rate during its period of growth, would be directed against the acquisition of fresh material knowledge; and the new habits of thought acquired during each of these long periods of developmental activity would necessarily tend to render more imperfect the knowledge inherited.

This tendency belonged to the religious development from the very first, even in its earliest stage of Animism; so that from the very moment this stage manifests itself, we can confidently date a general turning away from that attitude towards Nature which results in the acquisition of fresh material knowledge. From that very moment all acquisition of fresh material knowledge was inhibited by a force which grew ever stronger, until the growth of the pagan religious consciousness had come to an end. The appreciation of this fact is of the very highest importance; without it we could not possibly succeed in disentangling the religious development from its embryonic coverings; we could not possibly say what, amongst the many phenomena of the times, really belonged to, or proceeded from, the religious development, and what had existed before the religious development commenced; and so we could not bring its whole form sufficiently into the light of day to determine satisfactorily its nature.

If this is so, it is clear that the vast equipment of material knowledge signalled in the works and handicrafts of the Egyptians of the Fourth Dynasty; the material knowledge involved in the construction of their pyramids and temples, the irrigation and culture of their land, the navigation of their rivers and seas—to mention only a few of the most prominent items in which this material knowledge reveals

itself to us; it is clear that this vast equipment of material knowledge was the creation neither of the first four Dynastic periods, nor even of that pre-dynastic period in which we find the phase of Animism fully established. It must have been the creation of some period antecedent to the so-called pre-historic period, when the religious idea had not yet commenced its fateful development.

This may, at first sight, appear a somewhat startling conclusion, in view of the fact that we possess no monuments, no great works, nor even any records of a period in which the religious idea was not present. If it is a fact that the people in Egypt, before the commencement of the religious development, possessed the same material knowledge as existed in the Fourth Dynastic period, how is it—the reader may very well ask—that they did not make use of it in the same way, and leave behind them equally permanent relics of their condition? How is it that the vestiges that remain to us of even the pre-historic period, give us the impression of a mechanical skill, a material intelligence, and an artistic aptitude infinitely inferior to those of the brilliant age of the great pyramid builders?

But the answer to this question is not difficult to find. It lies in the very fact that all the works that stand as monuments, or in which were preserved the records, of this early period, are of a religious character. It was the religious ideas of the early Egyptians that impelled them to give to their pyramids and temples those attributes of immensity and durability which render them conspicuous amongst all the other works of the human race, and which have enabled them to survive to the present day. It was their religious ideas, again, that made them strive to protect their tombs—or at any rate, the tombs of those who were great amongst

them—from the hazards of the ages to come; and caused them to lavish on the internal ornamentation of these tombs the highest art of which they were capable, in the representation of the common acts of their daily lives. These graven illustrations are so well done that the daily actions, the manners and customs, the dress, the social institutions, the religious beliefs, and the very implements made use of in those days, are matters with which we at the present day are familiar; but all the energy and skill consumed in the heaping up of this great treasure would never have been put forth but for the religious ideas that inspired the men of that period. Chief amongst these ideas was that realisation of the eternal life which has created the belief in the immortality of the human being. In no other Race has the sense of material eternity manifested itself so unrestrainedly. It awakened in the Egyptian of the Fourth Dynastic period an overwhelming craving to express in eternal symbols the majesty of that new element which flooded human consciousness with its dazzling radiance, and to perpetuate in eternal symbols the daily experiences of the individual, so that the vision of them should be ever present in, and serve to increase the fulness of, his existence after death. And it is because of this craving to satisfy the obligation laid on him by the growth of the religious idea that to-day we possess irrefragable evidence of the extent of his material knowledge and a very extensive vision of the daily events of his life.

The attitude of the dynastic Egyptian was that of one who is certain of a future life because he actually is, or possesses something in himself that is, immortal. It was natural for him to believe that he had the same power over his destiny in the future life as he had in the present one; for the one was to him merely a necessary continuation of

the other; so real in its certainty was the future that it belonged to the same category of things, and was governed by the same laws, as the present. Hence the elaborate means employed by the worshippers of Ra to preserve the body and its resting-place, to furnish the disembodied spirit with passports to eternity which could not be denied, and to provide it with visions of earthly scenes that assured it the satisfaction of familiar surroundings; hence, in short, the mode of behaviour which has made his tomb-chamber a storehouse of information for us. But for the pre-dynastic Egyptian the case was very different; and it is because of this difference that it was not till the fourth dynasty that the material equipment of this remote period took the form which makes it capable of revealing itself to our eyes at the present day.

In the pre-dynastic period the sense of eternal life had manifested itself to the point of creating a fear of death and a longing for immortality, and a sense that immortality might be achieved; but there was no certainty in the matter, for there did not yet exist in the human being that assured confidence in his own immortality that later on became one of the chief characteristics of the worshippers of Ra. The human being might achieve immortality, but only through the power of Osiris, and not by any means through his own merit, or through his own works, or the works of his fellow-creatures. Osiris, after having been vanquished, killed, and mutilated, as the result of his conflict with Set, who personified the malignant principle in Nature, had, by the help of some other gods, found his way back from death to life; and being well disposed towards human beings he was ready to make use of the knowledge gained in his own experiences for the behoof of those poor mortals who appealed to his pity. To achieve immortality, therefore, it

was necessary for human beings so to behave that Osiris might have pity on them after death and, taking them under his guidance, lead them back to life. It was not for them to exhibit any signs of the presumptuous certainty of the dynastic Egyptians; or to lavish the highest resources of their mechanical equipment on the service of the dead; nor did they attempt to do so. Their sole trust was in the good offices of Osiris. Thus the dead were started off towards the portals guarded by Osiris in the guise of miserable and abject beings, possessed of no merit of their own, and only relying for salvation on the pity they might arouse in that benignant god who, through his own sufferings, death, and resurrection, had shorn death of its sting, and had discovered for them the way to eternal life. The corpse of the pre-dynastic Egyptian was simply packed away in a badly made receptacle in a crouching position, devoid of dignity; and it was horribly mutilated besides. But this was not because the pre-dynastic Egyptians were savages, and devoid of that material knowledge which has made so grand and beautiful the pyramids and tombs of the Dynastic period; it was simply in furtherance of the religious belief that in order to win through the gates of death into immortality they were bound to present themselves before Osiris in the guise of miserable and abject beings, so that he should take pity on them, and admit them into the realms of bliss.

Furthermore, in the phase of Animism, the religious idea is weak and diffuse. It awakens, in respect of every object, the consciousness of a supernatural being. But none of these beings are sufficiently differentiated from the objects which they animate, to possess the distinction and sublimity which belong to the later embodiments of the religious idea. The element introduced by the religious idea into conscious-

ness does not sufficiently assert its pre-eminence over the material idea with which it is associated to raise the whole conception into the eternal majesty of those transcendental regions of thought from which it emanates. In the dynastic Egyptian, on the other hand, the religious idea awakened a conception of something far greater than Nature, or any object in Nature; and the majesty in this conception they strove to express in works obviously designed, as Mr. Petrie has well said, to dwarf in their minds the impression made in them by Nature. But for the pre-dynastic Egyptian this ideal did not exist, for the simple reason that in their minds the religious idea had not sufficiently developed to dwarf the impression created by nature. Hence there was no motive power in the religious idea, as it manifested itself in them, to lead to the production of such works as those, to the execution of which the dynastic Egyptians cheerfully consecrated their whole lives.

But it may be said that it was only in the fourth dynasty that the greatest works were produced—why do not the works of the earlier dynasties show the same excellence in design and execution? The answer to this is simply that it was the natural consequence of the Law of Racial Movements. In the historical period which centres round the fourth dynasty, we are evidently in face of a Racial movement. The energy of a Racial movement increases to a definite point, and then ebbs away until it becomes extinct. In this case, as in the case of all the Archaic Racial movements, this energy expended itself mainly in establishing a new phase in the further development of the religious idea. That stage of the religious idea which finds expression in the great works of the fourth dynasty only came into being as the result of a slow growth through many centuries. Archæologists tell us that there is plenty of evidence to

show that the period comprised by the first three dynasties was one in which a rapid evolution in religious thought took place. Therefore we have to realise the fact that the dominant phase of the religious idea during the greater part of this early period would be that which had been established in pre-dynastic times, and that this phase would only be slowly displaced by the new development. In other words, there occurred a gradual change from a religious phase which discouraged any considerable application of their material resources and knowledge in the service of the dead, to one which obliged them to exhibit, in this service, the highest material achievements of which they were capable. Corresponding to this gradual change in the religious idea, therefore, we should expect—what we actually find to be the case—a gradual improvement in the material means employed; an improvement both in execution and design. But it would be altogether wrong to assume from this picture of a gradual improvement that the Egyptians were undergoing during these three dynasties an education in the mechanical arts, and were freshly discovering that extensive material knowledge which is signalled in the works of the fourth dynasty. In the light of what has been said before, it is impossible to admit such a development of material knowledge; and the matter is at once made clear if we bear in mind the necessary consequences of the fact that the religious idea was undergoing the momentous changes indicated above.

So much for the three first dynasties, and that pre-dynastic period in which was established the Animistic conception of Nature. And if the reader has grasped the fact that it was a certain development of the religious idea which gave to the material equipment of the day that form which has made it familiar to us, and that without this form we

should never have been able to verify the fact that 4,000 years before Christ the Egyptians were possessed of the material knowledge so brilliantly signalised in the works of the fourth dynasty; if he has grasped this pregnant fact, then he scarcely needs to be told that the absence of monuments or records from the period before the commencement of the religious development, does not in the least contra-indicate the conclusion that this period was one possessed of the same knowledge. It would have been a utilitarian age, in which men simply applied this knowledge for the purposes of the moment, and never dreamt of exhausting themselves and their resources in the creation of works capable of enduring for ever. And in the disposal of the dead, they would naturally seek to rid themselves as expeditiously—even if as decently—as possible of a noxious encumbrance; and would certainly not dream of making the protection of the corpse, and its refreshment, an object of supreme importance in their lives. Their works, and the memory of all they were capable of knowing and of doing, would necessarily disappear in the succeeding ages; their material knowledge, in the hands of religious enthusiasts, would become an element of the divine wisdom; and once absorbed into the transcendental vision of things, it was natural and inevitable that its real derivation should become obliterated, and its origin popularly ascribed to the gods themselves.

But if this is so, then it is clear that men allowed themselves to worship natural objects like stones and trees after they had fully grasped their material properties; and that they became a prey to the belief in supernatural agencies after they had fully realised the relationships of material objects and the physical laws that govern them. They therefore did not come to worship these things simply because their minds were empty of objective ideas, nor did

they come to imagine every process to be due to the action of a personal will similar to their own, simply because they were entirely ignorant of the physical causation of events. The knowledge signalised in the works of the fourth dynasty belongs to an intelligence which had formulated very definite ideas of the physical properties of materials, and of the modes of action of natural forces. That they were accustomed to systematise their knowledge is also evident from certain extant treatises. In short, their habit of thought was objective and scientific. And it was after their minds had become trained to this habit of thought, that the consciousness of things divine suddenly arose in them, blurring their perceptions, choking up the grooves in which they had been accustomed to think, and substituting in general for the objective form of mentation the intuitional feelings and supersensuous inspirations which emanated solely from itself.

This, then, is the true perspective of the origin of religious conceptions; clearly revealed to us by an historical rendering of the archæological evidence. The reader must thoroughly grasp the significance of the view thus obtained. It is plain that religious conceptions were not the natural result of the objective intelligence, or ignorance, of the individual. And it is equally certain that they were not due to any existent reality in the nature of the objects themselves. We are all of us agreed that there is nothing in the nature of a stone, a tree, or a cat, for example, that imperatively calls for the worship of the human being. Whilst religious conceptions, therefore, originated in intimate association with sensuous perceptions, it is obvious that they belonged in greater part to a phase of consciousness entirely independent of the external phenomenal world. Even in their earliest and simplest forms, they were therefore not the result of an imperfect mode of thought and perception which

Man had to pass through before he could accurately observe and intelligently reflect; they were not the result of a first contact of his dawning intelligence with surroundings beyond his comprehension; they were nothing less than indications of some new process of development which induced a subjective change in his own mental constitution. And since that subjective change was necessarily destructive of objective capacity, the new development could not have started at an age infinitely remote from the early dynastic period; or it would have rendered impossible that profound knowledge and confident handling of materials which is so evident in the great works and in the art of the Egyptians. We can scarcely err if we conclude that at the furthest point of the historical perspective of human evolution to which our new knowledge leads us, we stand well within two thousand years of the origin of the new development. In the light of these considerations, it is clear that the process of religious ideation must have been a continuous development from a definite point of origin standing in such relationship to the historical progression of events in the Archæic period as to be capable of causing them.

The same argument applies to the moral and social aspects of civilisation. The effects of the first stage on the social nature of the individual would be twofold. In the first place, it would render impossible friendly intercourse with complete strangers; and in the second place, it would tend to undermine the harmony previously existing betwixt members of the same community. Fearful and suspicious of all things that attracted his attention and that were in any way mysterious, it was inevitable that the same feelings should surge up in each individual at the sight of his fellow creatures; for naturally the glint of the supernatural

presence was evoked as well by the sight of the human being. The effect was greatest in the case of people who differed widely in any particular from the type to which the individual was accustomed. Betwixt aliens, then, friendly intercourse would tend to become impossible; they would come to regard each other with feelings of furious hostility which, however, would only reveal itself in the infliction of injuries in a treacherous and underhanded manner. For as yet the religious consciousness was not strong enough to endow the individual with the great passions which, later on in the history of the development, made him capable of looking upon an enemy without fear and trembling. The attitude and behaviour of the demon worshipper was always that of a coward. In the case of individuals belonging to the same community, who therefore lived in frequent and familiar intercourse, the tendency to open hostility was, of course, very much less marked; because, being thus habituated to each other, they were less capable of defining in each other the evil presence that was liable to manifest itself in them. Nevertheless, the tendency to this definition would always be there, and at odd moments the phenomenon would be sure to reveal itself with startling intensity. In these circumstances, a state of mutual suspicion and aversion was inevitable. Each individual beheld in a fellow-creature a possible enemy, and though he might fight against the horrible feeling, and correct it in some measure, it was bound to become in time a permanent characteristic, which made for estrangement.

In the second stage, as the gods were friendly and inclined to pity and to succour human beings, their worship necessarily tended to produce in the individual a spirit of sympathy and good fellowship, and to suppress a good deal of what was actually malignant in the disposition created

by the first stage; and this would in great measure reintegrate in the human being the social feelings which had been so rudely damaged by the first stage of the religious development. But this suppression of feelings engendered by the belief in malignant spirits would not be complete. In the first place, it would only operate when the individuals were completely under the influence of one of the good spirits; but as the good spirits were very much less numerous than the demons, and the ordinary vocations of human life led the individual into all manner of situations wherein the influence of the demon could not fail to regain some of its damaged intensity, it is clear that human nature would still remain very liable to undercurrents of feelings hostile to the civilised mode of existence, even though these undercurrents might be only occasional and intermittent. In the second place, the good spirits were themselves always fighting; so that their worship would necessarily engender in the individual a tendency in the same direction which, if it could not yet arouse in him the savage lust of the warrior, must make him more quarrelsome, and more prone to pass from the stage of mere suspicion and aversion to that of active hostility. But beyond this imperfect healing of the wounds in the social character of the human being inflicted by the first stage of the religious development, the second stage introduced new ideas which quite independently could not but seriously impair the capacity of the individual either to build up or to maintain the social organisation necessary to secure the harmony of a civilised mode of existence, and keep in abeyance the always insurgent element of individualism. For these new ideas led him to seek for salvation from all the ills of life in the supernatural world which was unfolding itself to him; and made him proportionately indifferent to the value of the

material organisation of society, and to the rigid maintenance of those principles of justice, equality, and reciprocity which such a material organisation must uphold in a state of civilisation. The great thing for the human being in this stage of the religious development was to secure immunity from the assaults of the demons; and to attain this state of spiritual salvation he was quite ready to sacrifice the benefits conferred on him by a material state of civilisation. All the higher energies of his life were turned away from the task of making himself a good citizen and of maintaining the organisation which was necessary for the harmony of social existence, and centred in one supreme and continuous effort to make himself an adept in the worship of the good spirits. And in like manner the higher energies of the whole Race were devoted to the building up and to the perfecting of a system of religious practices which might make the good spirits more accessible to the individual and more capable of securing for him his spiritual salvation. Moreover, the new ideas caused the individual to regard all human beings who distinguished themselves in any way, and especially the priests who were able to render easier for him the ways of salvation, as if they were gods themselves; and an overwhelming impulsion drove him to approach these supreme ones in the attitude of a cringing suppliant, and he was only too ready to tolerate in them any infraction of social laws, and to offer to them his services and his possessions if only by these means he could obtain their favour. It is true that these commencing inequalities of social position produced no very bad result, for the simple reason that the great passions of humanity had not yet developed to any large extent, and there was nothing to impel the supreme ones, thus marked out and placed in a separate category by the consent of the whole community, to abuse their privi-

leges and their position. The mental attitude of these supreme ones was equally that induced by the second stage of the religious development, and thus necessarily bred sympathy and compassion for the weakness of human beings without any capacity for taking an undue advantage of this weakness. Thus the government of the old Chaldean communities by the *Patesis*, or priest chiefs, was devoid of any very manifest abuse, and their mode of existence presents all the characteristics of a high grade of civilisation. But the tendency thus engendered by the religious consciousness to credit certain individuals with the privileges and the powers of divine beings was one obviously hostile to the true spirit of civilisation, and it became later on one of the chief causes of that appalling drift towards barbarism and savagery which characterises the succeeding stages of the historical evolution of humanity.

The necessity of worshipping objects that were mysterious and had not been vulgarised by frequent observation, moreover, started a drift towards the nomadic form of existence which could not but weaken the allegiance of the individual to the social bonds that maintain the civilisation of a settled community. The new system of family obligations which reared itself on the worship of the parent and ancestor, again, was another institution hostile to civilisation, for it tended to divide the whole community into separate families and clans, the members of which had a set of obligations imposed on them with regard to each other which could not but adversely affect their attitude as members of the general community. For all the descendants of a common ancestor were bound together by bonds which they dared not violate without committing a sin of the greatest magnitude, which rendered them at once liable to the assaults of the demons. Each family, therefore, regarded every one of its

members as a person whose interests it had to advance and whose faults it had to condone, even in defiance of the social law; and thus each family became in itself a separate unit of social existence. It is clear that such an arrangement was highly adapted for the necessities of the nomadic form of existence; and this breaking up of each community into separate families was no doubt highly favourable to the new mode of wandering about, encouraged by the religious idea, which later on developed into those large migrations from the new Races into the surrounding world. But it was a system that was obviously hostile to the universal application of the principles of justice, equality, and reciprocity which are necessary for the civilised mode of existence in a large and heterogeneous community.

In other words, it is clear that the effect of the first two stages of the religious development on the character of the individual must have been to lessen, and not to increase, his capacity for civilisation. If, therefore, there had not already existed a high state of moral and social civilisation before this development commenced, it would have been impossible for the institutions and customs of the dynastic Egyptians to be so highly permeated by the principles of justice, equality, and morality as these undoubtedly were. For although, as we have seen, each Racial movement in itself tends to produce civilisation, and to compel the individual to adopt modes of behaviour in accordance with these principles, yet this civilising influence of the Racial movement was completely opposed by the influence of the religious development. Although not sufficient as yet to completely destroy the social and moral attributes of civilisation, this hostile influence was yet strong enough to prevent the Racial movement from itself creating them; and

it thus follows that even in its moral and social characteristics, the civilisation of the dynastic Egyptians was one which must have been inherited from a time before the religious development commenced.

CHAPTER VII

FOURTH STAGE OF RELIGIOUS DEVELOPMENT

THE fourth stage of the development is most clearly revealed to us in the later Babylonian, Assyrian, and Phœnician religious systems. In these cults the great gods became transcendent embodiments of majesty and power, towering so high in the imagination of men that they were most fitly worshipped as personified conceptions of those grand and more mysterious celestial bodies that appear in the heavens at night. Appearing in this mysterious guise on the horizon of the unfolding consciousness of things divine, they cast the individual into a deep oblivion of the obligations and amenities of his former existence, and breathed into his feeble frame the lust and frenzy of their great passions. For the mystery that was incarnate in these gods was the mystery of passion. The violent activity of the terrible Bel and the licentious Ishtar quickened into a devouring flame the atmosphere that surrounded them; and in order to worship them properly, and in any degree to realise the mystery of the divine, or to appeal to the benevolent proclivities which still distinguished some of them, the individual had to breathe deeply of the same atmosphere. In the flood of fiery ecstasy that lifted him to the feet of the gods, the character of the individual underwent a great and momentous change, and he became a willing destroyer of the civilised relations on which the happiness of humanity depends.

We are fortunate in possessing fragments of several Babylonian myths in which the religious consciousness of

this period reveals itself very clearly. In the so-called myth of the Creation, a universal chaos and darkness which was filled with monstrous figures of demons that were begotten by the she-dragon Tiamat, was the beginning of all things. Then arose the first gods who were at once confronted by the antagonism of the demons, so that a great struggle commenced between them. The new gods obtained some initial successes, but this called forth Tiamat's vengeance; she aroused the whole world of monstrous and malignant beings against the new gods, and attacked them with such fury that they were almost overwhelmed. Then Marduk, the god of the rising sun, appeared; and under his leadership the new gods renewed the contest, with the final result that Tiamat and all her legions were overcome. Marduk dashed Tiamat to the ground and split her into two halves; one half he raised up and made into a covering for the heavens. In these heavens he presently prepared the stars, the sun, and the moon as stations that still greater gods than himself might inhabit; but in order to assure these greater gods their lofty position, and to make it certain that they might have sufficient energy to maintain their power, he devised a cunning plan, and took some of his blood, and bone, and made men, as well as the world in which men lived, in order that the gods might dwell with pleasure therein, and be constantly sustained and reinvigorated by the sacrifices which human beings offered to them. This so-called account of the Creation is written on seven tablets, the seventh of which is simply a hymn in praise of Marduk. The whole of the first five tablets are descriptive of the happenings in the supernatural world of the gods. It is only the sixth tablet that concerns itself with the creation of man, who thus appears on the scene as a mere appendage of the supernatural world, expressly created that he may sustain

this world by worship and sacrifice. The latter part of the sixth tablet is lost or mutilated, but the last intelligible verses herald a complete change in the ways of the gods towards men, and indicate that they were becoming disposed to oppress them, and to drive them into evil.

Now although this myth is called the myth of the Creation, the reader who has followed me so far will see at once that it is not a description of the creation of the material world, but simply a self-revelation of the development of the religious consciousness so far as it had proceeded up to the time of the Babylonians. It is simply a description, in dramatic fashion, of the sequence of events which I have already described as constituting the development of the religious consciousness, and thus bears out what I have already said concerning myths in general, that they are in every case the self-revelation of the religious consciousness; and not any attempt, as they have been generally held to be, to explain natural phenomena in a coherent manner. The natural objects and processes dealt with in a myth are always simply used to express the religious consciousness, without any reference to their intrinsic value and relations; just as, when we sleep, the dream consciousness clothes itself in figures and in situations which are obviously derived from our experience of the external world, but which are used in this connection only for the purpose of self-revelation without any reference to the value and the relations which these figures and situations really possess in the outside world. All this is very significant, and reveals the psychology of the subjective change which lies at the basis of the process of religious ideation. But what I want at this particular moment especially to emphasise is the clear light that this myth throws on the relation subsisting between the pagan gods and men. I have said that in the

earlier stages of the religious development, it had already become one of the chief duties of men to sustain the power and life of the gods by means of worship and sacrifice; but as late as the third stage, however, they received an adequate return for their worship and sacrifice—the chief function of the gods was then to maintain the economy of the universe in such a way as to gratify humanity. But this myth signalises a further stage in the growth of the evil, and a further advance in the monstrous inhumanity of pagan philosophy. The only reason for man's existence is that he should render sacrifice and worship to the gods; he gets no return for this, and the only happiness possible to him is in being assiduous in that worship and that sacrifice, which will finally destroy all the things that are most essential to human happiness. And he has to undergo all this misery and suffering, and to become the cause of endless misery and suffering to his fellow-creatures, in order that the gods may live and fulfil the various functions of their existence.

The most prominent gods of this class were, as I have already said, pure embodiments of the twin passions which induce cravings for the shedding of blood and for promiscuous sexual intercourse; and the chief sacrifice which was demanded of men at this stage of the religious development was the ruthless satisfaction of these cravings. Here we press hard on one of the most important of the many current fallacies of modern thought. It is very generally assumed at the present day that humanity has inherited its great combative and sexual passions from its brute ancestry. In all modern literature, whether philosophical, scientific, religious, or general, this is taken for granted. Now it could be easily shown that nothing equivalent to the great passions of humanity occurs in those habits and tendencies of the brute which have suggested the idea; but it is not

necessary to discuss this relationship in order to show that the assumption is entirely wrong. Whatever humanity may have inherited from the brute, it is quite certain that we have not inherited the great passions from the earliest men of whom we possess historical knowledge, and whom we definitely know to have been amongst the first affected by that great wave of development which, after many thousands of years, has lifted us up to our present state. It is certain now that these great passions, scarcely present at all in the earliest historical peoples, became stronger in each successive stage of the developmental process until the human being, inflamed by their lust and fire, became totally different in character from the quiet and somewhat vegetative creature that he had formerly been. These great passions began to appear from the very moment that the religious consciousness commenced its development, but they did not attain to their full growth and become so powerful as entirely to destroy the older character of the individual and the older civilisation, until the fourth stage of the development of the religious idea had been reached. They were not, therefore, in any sense the effect of an inheritance from a brute ancestry, but were altogether and integrally resultants of the consciousness of things divine, and of the obligations which this consciousness imposed on the individual. In order to worship these gods, men had to shed human blood—preferably the blood of strange and alien males—and provide human victims for sacrifice. Thus they became great warriors, for the shedding of blood was an efficient sacrifice although not performed within the precincts of a temple; and whilst thus engaged they were necessarily wrapped up in that subjective mental attitude which the religious consciousness induced, and became heroically insensible to the dangers and risks they incurred, as well as utterly callous to

the sufferings which they inflicted on others. And in the same way, in order to worship these gods properly, men had to indulge freely in sexual intercourse of a promiscuous kind, which enabled them to fertilise especially strange women. The monstrous immorality which this impulse engendered has already been referred to, and need not be further described in detail. But what I want the reader particularly to notice is, that it was an impulse that drove men specially towards women who were strange and unknown; women who, because they had something mysterious and unknown about them, were capable of fascinating and stimulating their religious consciousness. The essential thing in the revolting custom witnessed by Herodotus was that the act could not be consummated by previous arrangement among acquaintances, but had to be left to the impulse of a stranger.

It is perfectly clear, therefore, from the historical perspective of evolution that we now possess, that humanity received its great passions from the gods themselves; or, rather, from that consciousness of things divine which, in certain phases of its development, embodied itself in the figures of these gods. Nor is there anything extraordinary in this relationship, which modern thought has so completely failed to grasp, from the point of view presented to the reader in this work. For, from this point of view, the religious consciousness is the expression of the life of an organism which, like every other organism, must fulfil its own existence. It cannot do this unless it is afforded the opportunity of propagating itself through, not merely a series of individuals, but through a succession of Racial movements. It cannot do this, therefore, without imposing on the individual a procreative impulse, which is peculiar to the necessities of its own existence, and is radically different from that imposed

on the individual by the Racial organism. Furthermore, it cannot do this and at the same time safeguard the development of the successive growths through which it propagates itself, unless it fits the individual with the instincts of a warrior; making him ready to break down, with ruthless violence, all obstacles to the supreme purpose of which he has become the instrument. It cannot fulfil its existence, therefore, without imposing on the individual a specific combative impulse, specially adapted for its own requirements, and differing widely from that imposed by the Racial organism for the protection of the civilised community which it has brought into being. And if we examine for a moment the nature of the great human passions, and obtain a clear view of their essential characters by comparing them with the similar qualities of Racial origin, we shall see at once that these essential characters are just such as to make the individual an efficient instrument in the work of destroying the males and fertilising the females of alien races, which is absolutely necessary for the fulfilment of the existence of the Generic Organism.

In the Racial process, the unity of the motive power expresses itself at once and directly throughout the whole of the single movement which it generates; and the obligations which it imposes on the individual are necessarily such as to fit him for the civilised state of existence which enables a great mass of human beings to live together as one corporate body. It is absolutely necessary for the purposes of the Racial organism that men should be constrained to have offspring; but the object is attained in such a manner as in no way to prejudice the civilised state of existence in which the Racial organism naturally expresses its unity. The procreative impulse, in this case, is imposed by a consciousness of things which makes immediately for civilisa-

tion; it is, therefore, in the very essence of its nature an impulse which embraces and upholds, at the very moment of its operation, all the social amenities of a civilised state of existence; and it is paralysed at once by anything in itself, or the circumstances it gives rise to, that threatens these amenities. It inspires a sexual attraction which is founded on knowledge and the recognition of assured qualities; which is offended and inhibited by the sense of the mysterious and the unknown; and which unavoidably generates the feelings of human sympathy and the desire to deal equitably that are fundamental in the moral disposition necessary for the civilised state of existence. In short, in the Racial process, the procreative impulse takes the form of a conjugal affection that demands for its satisfaction the permanent union, which is sanctioned and safeguarded by the social instincts of every civilised community in the institution of marriage; and it allows of such a union only between two people well assured of each other's character and disposition; so that whilst it would utterly prevent mating with the foreigner and alien, and restrict it to people of the same Race, it would encourage union within the community between those most nearly related. It is well known that, in the early days of this great growth of humanity which we are at present considering, marriages between even brothers and sisters were frequent; and the compulsory marriage of cousins is a custom which has survived to the present day in many Eastern nations.

But for the purpose of the Generic Organism the mating of individuals belonging to the same Race is of no use; it is absolutely necessary that individuals belonging to alien Races should be driven to fertilise each other, in spite of all the antipathies, and even the hostility, which may separate one Race from the other; for only this mating of alien Races

can give birth to the new Racial movements on which the continuity of the Generic process depends. And this supreme necessity makes it imperative that the procreative impulse which is going to serve the purpose of the Generic Organism should be of such a character as not merely to blind the individual to incompatibilities of temperament and habit, but should actually drive him towards the woman who is absolutely strange and mysterious to him in herself, her origin, and her surroundings; and drive him towards her so ruthlessly as to render neither the difficulties of the undertaking, nor the social disturbances likely to arise from it, nor the unsuitability of the woman as a companion, nor even her personal resistance of the slightest avail in moderating and extinguishing the impulse. Now the procreative impulse which embodies itself in the sexual passion possesses just these necessary characters. For it is of the very essence of passion that it drives a man towards the woman who is mysterious and unknown to him; whilst it is at once paralysed by assured knowledge and familiarity. It is, in this process, the very mystery about a woman that evokes in a man the imperious longing to possess her; and this longing at once tends to obliterate both the real perception of the woman, her character, and her status, as well as the danger and disturbance both to himself and to others which may attend her pursuit, in order that nothing may stand in the way of its consummation. But, furthermore, passion is notoriously ruthless in its operation; it does not generate as part of itself either the desire or the obligation to deal equitably. What it does generate is purely and simply an impulse of adoration which obliterates everything objective in one supreme ecstasy of sexual desire. The moment this desire is satisfied; as soon as familiarity with the woman vulgarises his conception of her,

and destroys everything about her that tended to render her mysterious, and thus caused her to become the object of a divine impulsion; then passion at once dies, and leaves the man perfectly free to forget even that the woman ever existed. Thus the driving power of passion is not restrained by any solicitude for the happiness of its victim; and the inspired individual is thereby enabled to carry out the purpose of the Generic Organism efficiently, without burdening his shoulders with too great an accumulation of responsibilities.

The Racial process again naturally makes the individual a defender of the civilisation which it creates. It does not affect him so as to make him take a joy in the mere act of fighting; on the contrary, since the less the members of a community are apt to quarrel, the greater is its solidarity, it rather shapes his character so that he is with very great difficulty aroused to anger; and the idea of fighting, in itself, is abhorrent to him. But at the same time it inspires in him an imperious instinct of protection and defence; and when the community to which he belongs is threatened, or any of its members, or the principles of right and wrong on which the civilisation is based, this imperious instinct arouses in him a readiness to fight; and he sacrifices his life, if necessary, for the preservation of those things which are more important to the Racial instinct than his own existence. Thus to a certain point the Racial process makes the individual capable of fighting. It blurs, or entirely destroys, that sense of self-preservation which might render him a coward, incapable of resisting any danger that is not threatening his own individual life; and thus makes him an efficient instrument for the defence and maintenance of the civilised mode of existence, which is the expression of the unity of the Racial process. But this habit of mind does

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not render him aggressively hostile to anything that is alien or outside his own civilisation.

But for the purpose of the Generic Organism, the mere defence of a community or civilisation was of no use. It was absolutely necessary for its purposes that the new growth of humanity which it brought into being should be able to spread and establish itself on the face of the earth, and should be able to do those things which were necessary for the due fulfilment of the life of the Generic Organism without being hindered by the resistance of the peoples who did not acknowledge these obligations. It was absolutely necessary, therefore, for the purposes of the Generic Organism that this new growth of humanity should make itself predominant in the world, and should suppress and destroy everything that tended to interfere with that predominance. For its purpose, therefore, it was essential that the individual should be so constituted that the sight of one belonging to an alien community filled him with an imperious desire to destroy, or at least to subjugate, that individual. And this was exactly the character of the divine impulsion that reared itself up in the individual every time that he yielded himself to the constraining influences of the religious consciousness, and worshipped the later Babylonian and Assyrian deities. For these deities were all war-gods; even Ishtar—the tenderest of that terrible company, and the embodiment of that sexual lust which at first sight appears to wear a softer complexion—was equally inflamed with the destructive passion; and no one who did not yield to this divine impulsion and did not so tune his mind that it could thoroughly possess him and drive him into furious activity at every provocation, could in the least hope to obtain their favours. It endowed him with a passion that imperiously demanded the recognition of the supremacy of

his own individuality and his own Race, and drove him joyfully into combat whenever that supremacy was questioned. In the conflict with his enemy it filled him with such ecstasies that fighting in itself became one of the chief avenues through which he might attain to the joys of paradise; an avenue not inferior in value to those afforded him by the act of worship and the satisfaction of the twin sexual impulse. It roused him, at the very moment that it drove him along in its overwhelming flood, into a subjective phase of consciousness which obliterated in him all fear, and rendered him, as well, utterly callous to those feelings of humanity that the civilised instinct might impose on him. It drowned the sense of his own danger and discomfort in a relish for the sufferings of others, so monstrous that they, above all other sensations, might cause every fibre of his being to palpitate with a fierce and exultant vitality. In short, it converted the individual into a warrior, the whole business of whose life it was to exterminate the males of alien races, or so to subjugate them that they might offer no resistance to his using their women in the service of his gods.

Nothing more need be said to prove my point that these great passions were eminently fitted to subserve the purpose of the existence of the Generic Organism, and the fact that they were imposed on the individual by the religious consciousness is therefore not a matter to be wondered at. It is easy enough to see that the great passions thus infused into the character of individuals by the Generic Organism, which made them such good instruments for the purposes of that organism, must necessarily spoil their capacity for civilisation. In the earlier stages of the Generic process, they would become filled with a turbulent egotism that naturally made for savagery, and not for civilisation; and its intensity would be such that the civilising influence of each Racial

movement would not be sufficient to keep it in bounds. Even in the civilised nations of antiquity, where there existed solid social organisations inherited from the past, the Generic passions could not fail to start a drift towards social chaos and barbarism, which would increase in each successive stage of the developmental process. In those masses of individuals who moved away from the centres of civilisation, the trend would be towards savagery pure and simple.

It is clear at once that these great passions would enormously increase the tendency to wander about which I have already noticed as resulting from the religious consciousness in its second stage of development. To the impulse of finding new places in which to worship was now added the fiercer hunger for the possession of strange women and the destruction of alien males. In the fixed and civilised societies these cravings could not be adequately appeased, and the result was those great migrations which spread away from Central Asia into Europe, and which destroyed the civilised mode of existence wherever it had previously existed, and covered that Continent with ruthless savages who were only governed by force, and were only held together by those family bonds which, as I have already said, spring from the state of mind in which ancestor worship has its origin. Instead of existing as nations, these wandering peoples became clans or tribes bound together by the worship of a common ancestor, or of a common chief, or of a common totem. Every individual belonging to one of these clans had to mould himself into one uniform pattern, and exhibit that pattern in every circumstance of his life and his appearance. Any divergence from this established uniformity might provoke the hostility ingrained in the individual to everything alien in the male, or excite the sexual passion which tended to flame up at the sight of anything

strange in the female, and might thus endanger the solidarity and cohesion of the tribe. That the migrations of peoples which finally covered the whole of Europe did occur mostly at this period is proved by the fact that the gods of all the European barbarians, and even those of the Greeks and Romans, belonged to this stage of the religious development.

The fact that the object of these religious impulses was primarily that which was alien and mysterious gave rise to some strange developments in human nature as well as in the religious customs of those days. Everything that was sufficiently mysterious to arouse in him a divine impulse was necessarily regarded by the individual as divine itself. There was thus an overwhelming tendency to regard the very men he was seeking to destroy, and the very women he was seeking to violate, as divinities, and to worship them, and to behave to them as if they possessed that character. That a man who is passionately in love with a woman regards her as a divinity, although he may at the same time be absolutely callous to the injury with which his passion threatens her, is a matter of common knowledge; and we know, as a matter of fact, that the men of those days regarded as sacred and divine the courtesans who ministered to their passions. In the same way, the man who prepared for mortal combat with an enemy whose blood he was determined to have, nevertheless felt inclined to treat him with considerable respect and consideration; thus have arisen what we call the chivalrous feelings of the warrior. This mental attitude, which is one of the greatest contradictions in human nature, is thus easily explained from our point of view, and it gave rise in those days to religious customs connected with sacrifice which have puzzled every student of comparative religion. The hu-

man being or the animal that was to be sacrificed might be treated as a god, and worshipped as such, up to the very day of the sacrifice; and the flesh and blood of the victim would be devoured by the worshippers in the full belief that they were feeding on something that was really divine and would fill them with the transcendent spirit of the gods.

The great wave of hate and lust that swept over humanity at the urgent inspiration of the gods was absolutely incompatible with the amenities, the harmony, and the morality which had been hitherto characteristic of human relations, and the older civilisation vanished as completely as if it had been overwhelmed by some universally destructive agent. Only enough remained to give birth to a new order of things, and to hold together in some kind of social existence a new Race of men whose natures had been so tempered in the fiery furnace of religious exaltation that they could stand, without withering away, the rigorous discipline that the worship of the gods imposed on them. This disastrous effect of the passions of the gods on humanity is dramatically represented in the old Babylonian myth of the Flood, which is the original of the corresponding story in Genesis. The comparison of the two stories is chiefly interesting because it shows us how easily we might be misled by the terms used in these self-revelations of the religious consciousness, if we did not constantly bear in mind the special mental attitude and point of view characteristic of the several stages of its development. Both stories indicate a destruction of humanity because of its sins; but the acts that are specifically mentioned as sinful in Genesis are the very ones which the Babylonian gods rendered obligatory on the individuals who worshipped them. The Babylonian myth means that the divine anger was aroused, not because men were too vicious, but because they were

not vicious enough to abandon themselves completely to the requirements of the gods.

It was because the constant exercise of the great passions was so ruthlessly enforced by his religious consciousness that the Babylonian was kept bound to the material and external world, in which alone they could be satisfied; and all his conceptions of the gods remained gross and material in spite of the fact that they appeared so great and remote from him, or were such incarnations of mystery. In the very graphic portraiture of the Flood myth, they are said to cower like dogs in terror of the storm they had aroused, and to swarm like flies in greedy anticipation of the sacrifice that the prototype of Noah was preparing for them. The mystery incarnate in these gods, indeed, was primarily the mystery of that which is terrible, and not the mystery of that which is spiritual. In other words, the material element in the divine presentation at this stage of the religious development was still largely represented in consciousness, and in worshipping them in the form of idols there was nothing incongruous to the mind of the individual. These idols represented them as men and women of massively grotesque and horrible features, or as some ferocious and erotic animal, such as a bull, whose nature was in some measure identical with their own. But this preponderating influence of the passionate and material element in the Babylonian religion must not blind us to the fact that it possessed another side, in which transcendentalism and mysticism reigned supreme, and were, indeed, very much more strongly marked than they had been in the third stage. This transcendental element revealed itself in the astral theology which made the Babylonians such famous astrologists, and gave rise in the religious consciousness to certain conceptions which had never before revealed them-

selves. We have already seen that they identified their gods principally with the stars. Their attention was therefore fixed on the movement and the behaviour of these stars, and the study of astronomy became for them the chief source of their knowledge. Since the gods who determined everything on earth were identified with the stars, the movement and behaviour of the stars revealed in some measure the intention of the gods with regard to everything that existed on earth. Thus it came to be believed that the stars determined the course of events, and the destiny of everything, and especially of every man who was endowed with the divine element, was specifically determined by an astral influence. But the Babylonians very soon became conscious of the fact that the movements of the stars are not capricious, but are regular and rhythmic, following an order which is fixed and unchangeable throughout all the ages. Hence it appeared that behind the capricious power of the gods there existed a fixed astral influence which played a large share in determining the destiny of each individual, and which was not capable of being affected in the least by his prayers and by his sacrifice. In other words, the power of Fate checked and neutralised in some measure the capricious power of the gods. The gods responded to prayer and sacrifice, but the individual who happened to be born under an unfortunate astral influence had to be very assiduous in his worship if he were to succeed in endowing his gods with sufficient strength to combat the decrees of destiny.

In other words, there had already arisen in the Babylonian religious consciousness the ill-defined suggestion of a transcendental power that was independent of, if not altogether hostile to, that of the material gods. It is necessary that the reader should bear this in mind, otherwise he

might imagine that a great and impassable gulf separates this stage of the religious development from that which immediately succeeded it, wherein the transcendental element became so pronounced that it compelled the individual's allegiance to gods that were wholly spiritual. There is no such gulf. The Babylonians stand at the point where, in the course of the development, the material and objective element in the divine presentation was becoming much weaker, but indirectly enormously reinforced and strengthened by the grip of the passions, whilst the subjective and spiritual element was getting relatively stronger, but was not yet in itself sufficiently strong to completely divorce itself from the material element thus reinforced. It was this transitional state of things in the religious consciousness that determined the Babylonian conception of a future life. The gods were immortal, and great and vigorous in their immortality; but so far as he was himself concerned, the prospect of a future life was neither very clear nor very alluring to the individual. The material element in his religious consciousness was so weak that he could scarcely believe in the material eternity which was so great a reality to the early dynastic Egyptians. In contrast to the fiercer energies and the full-bodied raptures which the passions had infused into his terrestrial existence, and which depended so much for their full realisation on the service of a powerful and vigorous physical organisation, the joys of a future state of existence—which, even if it were not a completely disembodied one, must yet be carried out by a body enfeebled to the last degree by death—did not appeal to him. On the other hand, the subjective element in the religious consciousness was not sufficiently free and supreme to enable him to realise in all its fulness that conception of a spirit-

ual eternity which became the preponderant element in the Persian and Indian religions. The belief in eternity is, therefore, but faintly signalised in this phase of the religious development. The Babylonian, indeed, believed in the future life, but the abode of the dead was a desolate and miserable place, and the disembodied spirits that haunted it were not represented as enjoying their condition. The earlier conceptions of the future life, and all the myths that were connected with them, disappeared almost entirely under the influence of this new state of mind; and we seek in vain amongst the ruins of Mesopotamia for those great structures for the preservation of the dead which are so characteristic a feature of Egypt.

All the earlier classes of supernatural beings were fully represented in that vast company of the gods that was presided over by the terrible ones. There were multitudes of demons, a smaller number of good spirits, and a select few like the good-natured Ea, who perpetuated in themselves the attitude of the sun-gods of the third stage. But as the supreme gods were now in themselves so terrible and ill-disposed towards men, the demons necessarily regained their ancient liberty. Freed from the underworld into which they had been securely locked by the higher gods in the third stage of the development, they now became as powerful, as universally present, and as malignant as in the very first stage. They were indeed the satellites of the great gods; they supported the thrones of the mighty ones, and were the dreaded ministers of their vengeance. But beyond this they had a free hand to indulge to the full their evil propensities against all those, at any rate, who were not so bad in themselves as to merit the special protection of Bel and his foul and ferocious consorts. To protect themselves, men applied themselves assiduously to the

resources of witchcraft and sorcery. These practices, which had been slowly growing throughout the whole of the religious development, insinuating themselves into every crevice of human life and thought, underwent a great development at this period; and the inclusion in the worship of the great gods of some of the most offensive and abhorrent practices associated with demon-worship, rendered it a hot-bed of influences that tended inevitably to disorganise and obliterate civilisation, and to substitute for it the lowest and vilest forms of savagery.

Before leaving this phase, I must notice briefly the development of the original passion worship of the Babylonians into the form it assumed in the cults of those later goddesses which are typified in Cybele. The cult of Cybele was transferred to Rome about 200 years before the Christian Era commences, and it became one of the chief forms of worship which the Romans used and adapted to embody their own religious consciousness. The clear understanding of this development is, therefore, not only interesting in itself as indicating the line of progression in religious ideas, but it is also necessary to enable us to follow intelligently that great transmutation of religious thought in the Roman world which has so largely influenced the religious development in the Modern period.

I have said that in the original passion worship of the Babylonians, the part played by women was as great and as honourable as that of men. In the exercise of these divine functions they were treated as divine beings, and no taint of dishonour attached to the vocation. The numbers of the sacred courtesans were recruited not from the scum of the female population, but from the highest-born, the best, and the wealthiest. The daughters of princes and

kings frequently spent a portion of their lives in the performance of this sacred office, and in some cults this condition of things must have persisted to a very late period in human history, for Philip of Macedon first met the mother of Alexander the Great, who was a princess, whilst she was thus engaged.

But in other cults, a very different tendency soon manifested itself, which was the natural result of the relative position of the two sexes in the evolutionary process. As I have already said, in this process man was the developing creature and not woman; but in the preceding phase of Generic development, she had been the developing creature, and the Palæogynic mind-organ was therefore most strongly developed in her. Thus, because of the strength of her inheritance from the past, the woman was a drag to the development of the religious consciousness. The Palæogynic mind-organ was most highly developed in her, and she was the chief embodiment and representative of the old order of things that had to be destroyed and obliterated before the new order of things could establish itself. At a very early period, therefore, there arose a tendency in the turbulent egotism aroused in man by the religious development to suppress her, and to treat her as an inferior; and finally all appreciation of her worth was obliterated by the envenomed feelings that the purer pagan religions of later times engendered in men towards those who were at once the cause and the victims of their passions. A strong disposition arose in men to regard women as essentially malignant creatures, contact with whom degraded them and prevented them from entering into the presence of the higher gods. This feeling that women were essentially unworthy to take part in the worship of the gods had two necessary results. In the first place, it

engendered the idea that chastity in a woman might represent the most worthy condition in which she could approach the divine presence. For her chastity was the recognition of the fact that she was not fit to perform the functions that were demanded of men, and a willingness on her part to occupy a subsidiary position in the worship of the gods; thus freeing men from a drag which prevented them from rising to the highest possible levels of religious fervour. The chastity of women therefore became commendable and meritorious in a religious sense at the very same time that the religious consciousness enforced the most outrageous unchastity on the man. That this is so we know from the fact that even in Babylonian times there came to exist in the worship of the temples a class of women on whom chastity was rendered obligatory. Their position was assured and confirmed by special laws; but the reader must remember that this public recognition and appreciation of purity in women was not the result of any high estimate of their character. It was, on the contrary, the result of an estimate of their character which degraded them below the level assumed by men. In the second place, this feeling led to the women who still continued to prostitute themselves in religious worship receiving treatment very different from that which was their due in earlier times. Thus, exposed without defence to the cruelty which is inherent in passion, it was natural that all women who could avoid the obligation should do so, and in later times, amongst the cults which still made the prostitution of women a necessary and integral part of the worship, it was found necessary to recruit them from slaves or low-class women who could be allured to the sacrifice by prospects of material gain. But in some of these cults, the use of women was dispensed with altogether, although

they still remained sexual in character. It was this form of worship that was typified in the cult of Cybele. In the great myth of which she is the central figure, she has a lover, Attis, of whom she is inordinately jealous. In one variant of the myth she mutilates him so that he cannot have access to other women; in the other, she causes him to be killed out of jealousy; but the essential meaning of both variants is the same. It is this: that she will not allow her lover to have anything to do with women. But the orgies in the midst of which she was worshipped were wholly of a sexual character, in spite of the fact that the enthusiasm aroused when it attained to its highest pitch of intensity often led to acts of self-mutilation on the part of her worshippers. The worship of Cybele may have become more or less freed from this element when it was transferred to Rome; it was certainly never a pure worship in Asia. On the contrary, it was just that form of sexual worship wherein, as the natural result of the conditions imposed on the worshippers, the most abominable and unnatural forms of sexual perversion were fostered and practised under the overwhelming force of a divine impulsion.

CHAPTER VIII

FIFTH STAGE OF RELIGIOUS DEVELOPMENT

THE fifth stage of the development brings us to the religion of the Persian Aryans. In this system two separate and hostile sets of deities, of approximately equal power and importance, claim the allegiance of the individual. In the background of the picture of the times set before us in the early parts of the *Zend-Avesta*, we see the people divided between two opposing and hostile cults, the watchwords of which are Ahura on the one hand, and Dæva on the other. The opposing parties are not separated by distance in space or by differing nationality, but occur side by side; and the entire community seems broken up by the difference between the two sets of gods.

The difference in the nature of these two sets of gods reveals itself clearly the moment we consider the essential significance of the two words Ahura and Dæva. The Aryans applied the word Dæva to all divine presentations, whether they were malignant or whether they were benevolent, that were intimately associated originally with the objects and processes of nature. The word signifies "the shining or brilliant ones." It implies that the moment the divine presentation made its appearance, there occurred a great psychic illumination in the consciousness of the individual, but it also implies that the gods thus visualised had a strong material personality. Now the word Ahura implies a divinity which is entirely ethereal, and has no material personality whatever. The older gods had always been worshipped in the form of idols, but this mate-

rial embodiment of the divine presentation was an affront to the religious consciousness which revealed to the individual the Ahura, and no images were ever made of the spiritual gods of the Persians; they were also never worshipped in temples, but always in the wild and open spaces of nature.

In other words, the subjective change which started the process of religious ideation in the individual had, at this stage, progressed so far that it gave rise to a new class of divine presentations, in which the material element of earlier times was completely absent, and which were therefore purely subjective in character. The Generic growth, having become much stronger and more firmly established, induced a tendency in the religious consciousness to draw away the individual from the material world; and the conflict betwixt this tendency and that which is antagonistic to it entirely dominates the situation, and is the chief thing which is presented in the divine presentation. In the preceding stage, obligations had been imposed on the individual which exercised to the full his objective faculties and his physical organisation, and chained him to the external world. The religious consciousness had thus enormously increased the resistive power of the Palæogynic mind-organ; and this rendered it extremely difficult for the individual to rise to the level of abstraction which the further growth of the Neo-andric ganglia compelled him to crave for. The difficulties that the Neo-andric ganglia had to cope with were enormously greater than those which existed before the great growth of passion had attained to its full maturity. For then, because they were by virtue of their virginal condition capable of so much greater an illumination of consciousness than the Palæogynic ganglia, they easily suppressed the latter, with the result

that the individual rose readily into the state of mind which was compatible with the growth of the religious consciousness. But now the matter had become very different. Now the Neo-andric ganglia had to cope not only with the energy of the Palæogynic mind-elements, but with the effects of impulses which were actually created by the Neo-andric ganglia themselves, and which possessed all the virginal energy of these elements. The Generic growth had to fight a battle now against a resistance which it had itself created, and which it had endowed with the enormous powers of its own being. The fight was no longer between the supernatural and the natural, but between a tendency in the supernatural to realise itself most perfectly, and a tendency of the supernatural, which was scarcely less strong, to prevent that realisation; and in this conflict the latter tendency was so constantly reinforced by the reaction of the external world on the individual that the two tendencies were pretty well equipoised. In order to realise and worship the Ahura, the individual had to detach himself from nature, blind himself to the realities of the external world, and become purely subjective, wrapped up in the innermost paradise of a religious ecstasy. But this independent subjectivity of the religious consciousness was not yet sufficiently developed to bring the whole mass of the people, nor even the whole nature of the individual, completely under the sway of the new presentation. It was a period of strife in the religious consciousness itself, giving rise at one and the same time to two sets of deities almost equally powerful and permanently incompatible with each other.

It was this dualism of the religious consciousness that is expressed in the Zoroastrian mythology embodied in the Zend-Avesta. As he was himself full to overflowing with

the spiritual self-exaltation induced in the individual by the new faith, Zoroaster necessarily considered that everything that induced in the individual the mental attitude necessary to realise and to worship the Ahura was good; everything, on the other hand, that tended to induce in the individual the mental attitude associated with the worship of the Dæva was bad. He personified the two influences which thus operated on human beings into two great deities—Ahura-mazda and Ahriman—to whom all the good and all the evil in the universe were respectively attributed. And as the impulse to worship was necessarily identified with the object of worship, the whole of the two classes of deities became respectively embodied in the all-embracing figures of these two great gods, who were equally powerful, equally divine, and eternally opposed to each other. The material universe was the result as well as the scene of the great conflict; but it had to be fought out principally in the religious consciousness of man. Man alone was capable of providing the sacrifice which could determine the ultimate triumph of Ahura-mazda; and this was the purpose of his existence. The sacrifice demanded of him was a complete surrender to the obligations imposed on him by the worship of Ahura-mazda. If he were assiduous in performing the rites and ceremonies of this worship, if he fought against those who were under the influence of the Dæva and suppressed in himself every impulse that was inspired by Ahriman and prevented him from attaining a state of mind in which he could realise the Ahura, he thereby increased the power of Ahura-mazda; but if, on the other hand, he neglected the sacrifice and ceremonies, made friends of the Dæva worshippers, or surrendered himself to the impulses that spring from this worship, he increased thereby the power of Ahriman.

In spite of the overwhelming power of Ahriman in the material world, which was bound to cause much suffering to the faithful, the individual might, by withdrawing his attention from the external world and absorbing himself in the thought of Ahura-mazda, obtain some happiness during his earthly life. But his chief reward was to come after death, in the future life in which Ahura-mazda reigned supreme. If he had a balance of good works in his favour at the time of death, he passed forthwith into Paradise and the blessed life. If his evil works outweighed his good, he fell finally into the power of Ahriman, and the pains of hell became his portion for ever. Should the evil and good be equally balanced, his soul passed into an intermediate state of existence, and its final lot was not decided until the last judgment. This last judgment was to take place at the end of the world, when the triumph of Ahura-mazda would become complete, and when he would judge all mankind strictly according to justice, punish the wicked, and assign to the good the hoped-for reward. Ahriman would then be cast, along with all those who had been delivered over to him to suffer the pains of hell, into the abyss, where he would thenceforth lie powerless; and after this would be established the good kingdom wherein Ahura-mazda would reign alone.

The blissful inspiration which was the result of communion with Ahura-mazda could only be attained by the individual by living the life of a recluse, separating himself in the remote spaces of nature from humanity and from all earthly interests. This mode of existence was therefore incumbent on those who aspired to teach the people in religious matters. The tendency of the new phase of the religious consciousness was therefore to draw the individual away from the grip of the terrestrial world. Be-

cause of this the passions were condemned, for as it was only in the external world that the cravings engendered by the passions could be satisfied, their inevitable tendency was to exercise to the full the objective faculties and the physical organisation of the individual, and to chain him to the external world, and thus render impossible that state of mental abstraction in which alone Ahura-mazda could be realised. And as it was the unrestrained play of the passions which had dislocated the civilised relations on which the material happiness of humanity entirely depends, this condemnation invests the Zoroastrian system with what is at first sight an ethical tendency of a modern and Christian character. For as a corollary to this condemnation, an attitude of friendliness and consideration in human relations was extolled, which to the casual observer might make it almost appear that the general impulse which the religious consciousness had generated was one directed to the amelioration of the material condition of humanity. But in view of the violent and successful opposition of Ahriman to Ahura-mazda in the material world, the realisation of that complete state of mental abstraction was, for the Persians, an ideal relegated to the future life, and only to be sought for in this world by those who were specially inspired to become religious teachers. It was not a state that the great mass of the people were to attempt to realise. It was more important for them, in order that they should make the ultimate triumph of Ahura-mazda a certainty, that they should constantly wage a bitter and endless warfare with the worshippers of the Dævas, and it was an impulse of this character which really sprang from the religious consciousness at this stage of its development, and dominated all those who worshipped the spiritual gods of the Persians. It was an im-

pulse that necessarily inflamed the great passions to the highest possible extent, for what the individual had to do was to destroy a world that refused Ahura-mazda and reproduce a new world that would accept him as its god. The passions, it is true, were modified in their operation by the higher spiritual tendency of the Persians, but the modification in them thus produced was not of a character which made them any less terrible to humanity. On the contrary, it infused into them a venom which had hitherto been absent from them; for the vague and shadowy interdict that his religious consciousness laid on the passions was just sufficient to fill the Persian at the moment of their operation with a feeling of disgust. And this disgust effectually killed those generous feelings which the passions themselves had hitherto generated towards their victims. To the violent cruelty of passion there was added in the Persian that bitter animosity of the religious sectarian, who sees in the victim of his hate or his lust, not a human being, but an unclean fiend whom it is a sin to treat as he would be treated himself; and as the difference that separated the Dæva worshipper from the Ahura worshipper was not one of Race or of nationality, but one which might exist between members of the same community or the same family, and indeed might arise simply as the result of a heated and perverted imagination, the modified passions of the Persian made him terrible, not only to the foreigner, but in as great a degree to those of his own nation or his own family even, who incurred his displeasure. In other words, the Persian religion was just as malignant in its general effect on the material happiness of humanity as any of those which had preceded it, if not more so. That this does not appear the case at first sight at the present day is simply due to the fact that the

really old portions of the Zend-Avesta which we at present possess, constitute only a very small fraction, probably a twentieth or thirtieth part, of the original literature in which this religion expressed itself. Alexander the Great, when he conquered the Persians, made it his express business to destroy this literature, and as the Greeks did not usually indulge in such acts of vandalism, this wilful destruction of what was so ancient and interesting strongly suggests that its character was one calculated to inflame and foster the fanatical and martial ardour which it was the object of the Greeks to destroy. And as the Zend-Avesta which has come down to us has been gradually built up from a few selected fragments of the original throughout long periods of time, during which the worshippers of Ahura-mazda have lived in a hopeless and pitiful state of subjection to other cults, it is easy enough to see that the only possibility for this compilation to survive would lie in its gradually assuming the character which it at present possesses. But the effect of the original literature on the historical civilisation of the ancient Persians shows clearly that it was capable of generating no impulse that made for the material happiness of humanity. The ancient Persians were not men addicted to lives of serene contemplation, nor were they in any way distinguished by their humanity and morality; on the contrary, they were a Race of restless warriors, and in their great and widespread conquests they exhibited a degree of indifference to the feelings of those whom they vanquished that was without precedent in the earlier historical periods. Their system of government was one of pure despotism and oppression, and in every human relation their civilisation compares badly even with that of the Babylonians.

Indeed, although Zoroaster gave to Ahura-mazda the

supreme position in the great fight with Ahriman, it is clear that the real god whom the historical Persians worshipped was Mithra. Before the time of Zoroaster, Mithra, the light of the heavens, had occupied amongst the Ahura gods a position equal to that of Ahura-mazda himself; and that he rapidly regained his position as soon as the Zoroastrian wave of inspiration had spent itself is evident from the fact that in the inscriptions on the sepulchres of all the great Persian monarchs that are still in existence, we find Mithra treated as the equal of Ahura-mazda. Now in the early parts of the Avesta we find Mithra repeatedly invoked as a warlike and formidable deity, a god of battles, swift to assail and slay the enemies of truth and justice—which would naturally mean the enemies of his worshippers. And according to Herodotus, Mithra was in later times identified by the Persians with one of those notorious goddesses whom the Babylonians and Assyrians worshipped in a sexual manner. There is no doubt, therefore, that Mithra was originally an embodiment of the passions, but he differed from the corresponding gods of the Babylonians in that the passions aroused by his worship were not wanton impulses towards destruction and procreation, but were directed to the specific purpose of establishing on earth the kingdom of Ahura-mazda. The passions evoked by him were passions directed against the material gods and their worshippers, and towards the production of a new world in which Ahura-mazda could reign supreme. He was therefore the god on whose efforts the ultimate triumph of Ahura-mazda essentially depended, and as he was full of human feeling and human passions, he was nearer to the Persians and more cheerfully worshipped by them than the remote and mystical figure of Ahura-mazda. Constantly in the fore-

front of the great battle against evil, he was therefore on the one side the chosen divine instrument of Ahura-mazda's will, and on the other side the saviour and redeemer of the pious humanity that longed to free itself from the clutches of Ahriman. In this way arose the conception of his being the mediator between the offended Ahura-mazda and sinful humanity. By his own self-sacrifice and devotion, he washed away the sins of his worshippers and made them once more acceptable in the sight of Ahura-mazda. He is most commonly represented as slaying a bull, in which figure was probably typified the ferocious and erotic gods of the fourth stage, and bulls and rams constituted the chief sacrifice in the worship of Mithra. And as the thing sacrificed was identified with the thing worshipped, so this sacrifice came to typify the self-sacrifice of Mithra in the interests of humanity, and by sprinkling themselves with the blood, the devout worshippers believed they washed themselves free from all sin, and entered into the kingdom of Ahura-mazda.

But it is clear that in these later manifestations, Mithra is no longer a true Ahura god. I have said that the essential thing about the Ahura gods was that they were not identified with anything material, and that they were not worshipped in the form of images. Now Mithra was certainly worshipped by the historical Persians in the form of an image, and there is no doubt that he was actually identified with the sun itself. Moreover, Mithra is frequently represented as slaying a bull; and this animal was constantly sacrificed in his worship. Now in the times which the early parts of the Zend-Avesta mirror to us, it is clear that it was only the Dæva worshippers who sacrificed bulls and cows; and this difference was one of the great points in which the antagonism of the Ahura and

Dæva worship manifested itself. As the sacrifice of these animals was characteristic of Dæva-worship, it was abhorrent to the Ahura-worshipper; and thus arose that reverential attitude towards the cow which later on became so marked a feature of the Brahmin religion. In other words, Mithraism signalises a degradation of the idea originally embodied in Ahura-mazda. The recognition of this fact has two very important bearings. In the first place, it indicates that in the Persian Racial movement the inspiration which lifted the religious consciousness away from the material element in the divine presentation was still very weak; so that as soon as the specific wave of Racial inspiration had spent itself, the Persians relapsed into worship of a divine presentation in which the material element was once more predominant. It is the recognition of this declension of the Ahura conception which has served me in determining the relation in time betwixt the origin of the Persian and the Brahmin religions. The chronological data which have been made use of are absolutely unreliable; and the Persian is at first sight a religion which is so much more ethical that, from our point of view, it appears to be the expression of a later and more highly developed religious consciousness than Brahminism; and not merely a step in the development which culminated in the latter. But as we shall see, this origin and declension of the Ahura gods is clearly indicated in the Vedas as a phase of the religious development which ran its course long before the Vedantic conception of the Brahman was established. In the second place, the recognition of this fact enables us to understand how it was that the Magi in later times were able to convince the Roman world that Mithra was indeed the saviour god that it was in search of. In this guise, Mithraism became the dominant

religion throughout the Roman Empire during the first three centuries of our era. It was only because Mithra was himself a sinful and degraded edition of an originally pure god that this became possible; and we shall see, when we come to speak of the Roman Racial movement, how easy it was, because of this, to fit Mithra to his new surroundings, and to make him for a time the supreme embodiment of the Roman religious consciousness.

Before leaving this fifth stage, there is one point to which I wish to draw particular attention, as it possesses a very marked psychological significance. The gods of the fifth stage were no longer identified with idols, or with any material object in Nature. It was therefore no longer through the visual sense that the individual evoked in himself the divine presentation. In this stage, the auditory sense was the one principally, if not entirely, made use of to stimulate the religious consciousness into activity. It was sound of any kind, but especially the verbal embodiment of sound used to give expression to the names and to the attributes of the gods, which specially appealed to the religious consciousness in its later stages of development. The names of the gods, the rhythmic succession of words describing their attributes, the varying inflections of the human voice in expressing the emotions with which the individual approached the divine presence, became the chief instrument of invocation in the act of worship. We have already seen how, in the third stage, the names of the gods had acquired a special significance, and the knowledge of how to use these names might give the individual an extraordinary power over the gods; that is to say, even in that early stage, the divine presentations were beginning to be intimately connected with the auditory sense. This

relationship increased as the development proceeded, until, when we get to the fifth and sixth stages of the development, we find the auditory sense is, par excellence, the channel through which the religious consciousness is stimulated into activity. In the sixth stage of the religious development, which we shall be presently considering, we shall find that a verbal stimulation of the religious consciousness had acquired an extraordinary value, transcending in efficacy and in merit all other forms of divine invocation. The study of the Vedas, so that he could recite them by heart, was the highest religious duty of the Brahmin. In the recitation of the sacred verses, the way in which they were uttered, the rhythmic succession of the words, and the varying inflections of the human voice appropriate to each, had the most tremendous significance. It was an art by itself, which required a lifelong study, and no one could hope to become proficient in it unless, in addition, he possessed the natural capacity for it, which was the distinctive mark of the Brahmin caste. Once attained, however, this proficiency was rated so high that it specially sanctified the individual in the eyes of the public, so that he could commit any crime against humanity with impunity. It was not so much the sense conveyed by the words that produced the effect; it was in the sound, handled and directed in a specific manner, in which the efficacy lay. The mere repetition of unintelligible syllables, which had no meaning in them beyond their mystical significance, came to be regarded as equally efficacious as the recitation of the whole of the Vedas.

In short, it is clear that there had taken place, as part of the brain development which was being revealed in these religions, a specific connection between the Neandric ganglia and the outside world through the auditory

sense, which made these ganglia entirely independent of the visual perceptions of the pre-existing Palæogynic mind-organ on which they had had to rely in the first place for stimulation.

I will briefly indicate this, and also the successive phases of the brain development which had taken place, by means of the diagram on the opposite page.

In this diagram, N is Neo-andric and P, is Palæogynic tissue. D is a group of cells in the pre-existing Palæogynic mind-organ, the stimulation of which gave rise to a clear idea of some object or situation in the outside world before the Neo-andric development commenced. We know by our experience that the visual sense is the most important element in the excitation of an objective idea in consciousness, and cell-group D receives the sensuous stimulation which gives rise to its representation in consciousness through the channel *v* which connects it with the visual centres. A is the Neo-andric ganglion which, in the first stage of the development, was roused into activity by each recurrent stimulation of D. I have already said that it was particularly objects and situations in the outside world which had in them some mysterious and unfamiliar element which had the power of evoking the divine presentations. In the diagram, *a* is the unit of cell-group D which represents this mysterious and unfamiliar element. In its passage through *a*, the nervous current of energy liberated by the stimulation of D was retarded and pent up, and the resulting vibration reached A through the intervening substance, and gave rise in that ganglion to an explosion of nervous energy which simultaneously produced the divine presentation in consciousness, and the complete suppression of the psychic illumination of cell-group D. The effect on the individual was a painful

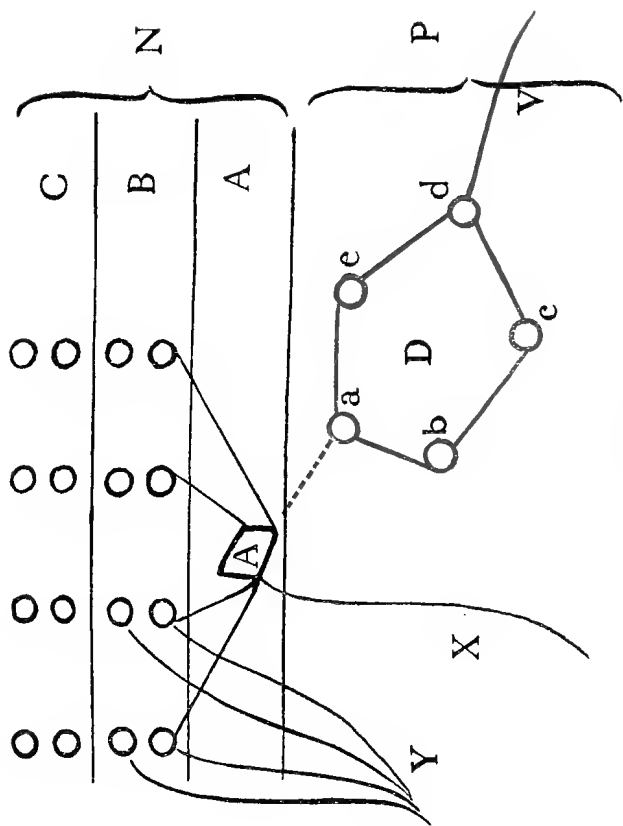


DIAGRAM IV.

shock, which momentarily paralysed his faculties, and flooded his mind with terror.

In the second stage of the development, A has become stronger, and a higher layer of the Neo-andric growth comes within the sphere of disturbance every time that A is stimulated: hence the supervention of a state of consciousness which promises to save the individual from his former state of terror. But as yet A is not able to reflect towards the bodily organs any of the virginal energy liberated in the Neo-andric mass. This virginal energy, overflowing into the Palæogynic tissue which is adjacent to D, where it meets with lessened resistance through the suppression of activity in the Palæogynic tissue, gives rise to the beginning of the process X, through which A is finally to discharge the energy of the Neo-andric mass into the body of the individual. But in this second stage, the formation of X is only begun, and is not sufficient to impress on the bodily attitude of the individual the exaltation of the Neo-andric cells. The individual therefore remains in himself a miserable and cringing creature although he is conscious of divine presentations which are full of promise to him.

In the third stage, the Neo-andric cells B have come so largely within the sphere of disturbance emitted by stimulation of A, and, on the other hand, the psychic activity of group D is so reduced in consequence of the increased growth and power of the Neo-andric ganglia, that the immediate result of stimulation of group D is a psychic illumination of a very large body of Neo-andric cells belonging to layer B. Through the liberation of this large amount of virginal energy, the channelling-out process X continues, and while it avoids the visual centre, it finally connects A with all the other governing centres, and senses

of the body; with the viscera, with the muscular system, with the senses of touch, smell, and hearing. Thus, every stimulation of A induces an intense bodily reaction which is largely visceral in character. It is in this character that the subjective mental process differs most markedly in its physiological relationship from a mental process which is purely objective. It is absolutely necessary that the reader should grasp the importance of this physiological relationship, for it not only explains some of the most striking phenomena of the Archaic period of human development, but it also affords us the key to some of the most difficult problems of modern psychology. It explains how it was that throughout the whole course of the development, the religious consciousness had such a power of inducing in the individual a bodily attitude in harmony with the divine presentation which it revealed, and it also explains the very large influence which the mind, when it is thrown into a subjective phase of consciousness does exert, and can be made artificially to exert, on the bodily functions of the individual. Whilst this channelling-out of a special process to connect A with the centres indicated, independently of the cell-group D, is clearly suggested to us by the actual character of the religious development, it is in harmony with our anatomical knowledge. The reader who cares to refer to the fifth chapter of Book I will see that each one of the higher cells is united directly with the white matter of the brain through a long process which runs independently of any subjacent group of pyramidal cells.

As the result of the entrance of the layer B into the area of psychical disturbance, and especially of the complete linking of A with the bodily organisation, a tremendous self-exaltation of the individual took place, and

so long as he was assiduous in those religious exercises which kept the Neo-andric cells in a fit state to respond quickly and powerfully to stimulation, the divine presentation did not produce in him any unpleasant sensations. The integrity of cell-group D was still intact. The intellectual consciousness of the individual was therefore still unimpaired, but it was entirely at the service of the Neo-andric cells, so that it only operated in expressing in objective symbols the power and the eternity of the gods. Since the integrity of cell-group D was still unimpaired, the objective world was still a great reality which could not be denied. The early dynastic Egyptian was as profoundly conscious of his material existence as he was of that eternal life which the gods offered him.

In the fourth stage, a still larger number of Neo-andric cells come within the area of psychical disturbance, and the whole of layer B now responds whenever A is stimulated into activity. At the same time, the energy of the Generic Growth has matured to such a point that it expresses, with overwhelming power, the necessities of its own existence, and compels the individual, through the channel X, to become in every way an efficient instrument in its maintenance. The whole bodily organisation of the individual becomes, therefore, responsive to the passions which the Neo-andric ganglia impress on it. As the inhibitory influence of the Neo-andric cells is so much increased, the integrity of the Palæogynic cell-group D is correspondingly damaged. This influence had vented itself mostly on *a*, the unit of cell-group D through which A initially received its stimulation, and with which it was therefore in direct and close relation. And as the result of this constantly repeated inhibition, *a* necessarily becomes so inactive that impulses can only with great difficulty

pass through it. The result of this is that the integrity of the circuit is broken, and cell-group D no longer has the power of reproducing its associations as it formerly did. The reaction of A is so rapid and tremendous that these associations are destroyed before the nascent idea can establish itself, by the blaze of inhibitory energy which discharges itself from A. As the integrity of the old Palæogynic cell-group is now damaged, the individual's objective consciousness is also seriously impaired, and with it the moral sense that is based on a recognition of the obligations of a civilised mode of existence. The material world and all the obligations of a civilised existence disappear in the blaze of the passions which flame up whenever A is stimulated into activity.

As the block in *a* is so great, there is a great tendency for the nearest of the other units of cell-group D to enter into relation with A. But as yet no direct communication is channelled-out between A on the one side and *b* and *e* on the other, for the simple reason that the energy of the former is in a phase hostile and antagonistic to that of the latter. For A is still a subjective mind element, receiving its energy directly from the Generic Organism, and so long as the latter is growing and developing, this energy is so great that it effectually prevents any activity on the part of the cell-group D, which might tend to establish such a communication. But the reader must bear in mind that it would only be so long as the Generic Organism was in an active state of growth that A would retain the power of preventing itself from being drawn into the circuit of cell-group D.

But although the integrity of cell-group D was so far damaged that it would not produce in consciousness all the associations of which it had formerly been capable, its re-

sistive power to A was enormously increased by the very fact that it was stimulated into activity by every exercise of the passions. For so long as the exercise of the passions met with resistance in the outside world, it was absolutely necessary for the individual to keep his eyes open and to see clearly what he was doing if his attempts to carry out his religious obligations were to be successful. The exercise of the passions therefore increased the resistive capacity of the Palæogynic mind-elements, and correspondingly diminished the range of psychic stimulation in the Neo-andric mass. In these circumstances, it was obviously impossible for the layer B of Neo-andric cells to induce in the individual any great amount of transcendental feeling. In this stage the power of transcendental feeling, as well as that of intellectual ideation, were equally limited, and the main resultant of the psychological situation was to make the individual completely the slave of those passions which were necessary for the due fulfilment of the Generic process.

In the fifth stage of the development, the area of psychical disturbance in the Neo-andric mass would be still further increased, and part of the cells in layer C would necessarily come into operation. The subjective element in consciousness would thereby become enormously increased, and the tendency for this element to draw the individual right away from the external world would at once make itself felt in a very pronounced manner. And as the chief element of weakness in the Neo-andric mass was the operation of the passions through A, there was therefore established in the Neo-andric mass itself two hostile parts, the chief element of the one being the newly excited cells in layer C, and in the other the passion cell A. The scene of the conflict between these two opposing forces

was in the intermediate layer B. The upper part was necessarily the most vigorous, because it was farthest removed from the inhibitory influence of the Palæogynic mind-organ, and it therefore obtained the upper hand, and was able to draw the layer B so far within the sphere of its own influence that transcendentalism was established and was the dominant element in consciousness. It was, however, not powerful enough to destroy completely the resistance of the lower part, and the necessities of the eternal conflict which was thus established in the religious consciousness itself so enfeebled the transcendentalism that it had very little influence on the conduct of the individual beyond preventing him from worshipping the gods of passion. And as the passionate element was thus banished from worship, it became necessary for the upper cells of the Neo-andric mass to establish a communication with the outside world, through which it might receive stimulation and at the same time express itself, independent of that which had been hitherto used. Thus, in exactly the same way as A had formerly produced the process X, the cells in layer B now channelled-out new processes, Y, which brought them into specific relationship with the auditory sense, and with the apparatus for the production of the human voice.

In the sixth and final stage of the development, the whole mass of Neo-andric cells in layer C comes into operation, with the result, as we shall presently see, that the supreme divine presentation became the deified self-consciousness of the individual, and this appeared to be the only reality, eternal and all-pervading. Under the influence of this divine presentation, the individual drew right away from the material world, and strove by every means in his power to become completely subjective.



Section of Post-central Gyrus
of Man.

1. plexiform layer ; 2, small pyramids ;
- 3, medium pyramids ; 4, superficial large pyramids ; 5, small stellate cells (granules) ; 6 and 7, deep large and medium pyramids ; 8, fusiform cells.



Section of Pre-central Gyrus
(Motor Cortex).

- 1 to 6, layers of the cortex.

From "Quain's Anatomy," by kind permission of Messrs. Scribner's Sons.

The reader will see that we have postulated a progressive development layer by layer of the whole Neo-andric mass of cells, starting from the line of union betwixt that mass and the Palæogynic tissue; and if we take a section through the grey matter of the cerebral convolutions, it is clearly evident that the cells in question are thus arranged in definite layers, each layer being distinct from the other, and each layer being composed of cells which have undergone exactly the same degree of development. Opposite, two such sections are given, taken from different parts of the human brain. In other words, this postulated mode of development is proved by our anatomical knowledge; and I want the reader particularly to grasp the fact that this is so, because it has the most important bearing on the demonstration of the later stages of the cosmic process, as well as on the application of this demonstration to the psychological problems of the present day.

CHAPTER IX

SIXTH STAGE OF RELIGIOUS DEVELOPMENT

THE sixth and final stage of the development reveals itself most clearly and permanently in the religious system of the Brahmins, which was established by a Racial movement that probably attained its zenith somewhere about fifteen hundred years before Christ. This system includes within its fold all the different classes of divine beings which we have hitherto considered. There are innumerable demons and good spirits of animistic origin; there are benevolent sun-gods of the third stage, as well as terrible passion-gods of the fourth. These gods possess a somewhat more spiritual complexion than their prototypes in the Semitic religions; but this is the necessary result of their coming within the range of the Brahman atmosphere. All these different categories of divine beings reveal themselves in a kind of serial procession throughout the earlier parts of the Vedic literature; and the whole procession is finally capped by the self-revelation of the all-pervading and eternal Brahman as the ultimate source of the self-consciousness which is the essential element that gives to them life and activity. The great Brahman is not a separate deity, absolutely different in his integral nature from the rest of the gods; the latter are all, in respect to their essential divinity, identical with Brahman. In short, they are imperfect manifestations of a single and all-pervading divine nature, which is that of the Brahman.

That the Persian religion constitutes an earlier phase of the development is proved by the fact that in the Vedic

literature there are clear indications of a stage that corresponds to the one which produced the Ahura gods, and came to an end long before the conception of the Brahman was established amongst the Indian Aryans. In this stage certain gods, notably Varuna, possessed a spiritual character indicated by the term Asura—a Sanskrit word that corresponds to the Persian Ahura—which placed them for a time on a higher level than the earlier material gods, who are typified by Indra. Subsequently, just as we have seen happen with the Ahura gods of the Persians, the Vedic gods typified by Varuna lost their advantage, and the material gods typified by Indra regained their ancient predominance. But the declension of the Asura gods in the Vedic religion was very much more pronounced than that which befell the Ahura gods. They sank so low in public estimation, as being constantly opposed to the higher gods, that the term Asura finally came to be applied to the lowest order of divine beings, the malignant demons who pervaded all space, and incessantly wrought evil on Mankind. This evil significance had become so indelibly impressed on the term Asura before the Racial movement began which established the conception of the Brahman, that the final triumph of the latter—though it was in itself an extension and confirmation of the idea expressed in the Ahura god—did nothing to remove it. In all the later Brahmin literature, the word Dæva stands for the higher god, the word Asura implies the lowest animistic demon. Thus it is clear that the inspiration which gave the self-revelation of the Brahman its supreme position in the religious consciousness, sprang from a Racial movement that was distinct from that which produced the worship of Ahura-mazda, and subsequent to it. The effects of the earlier Racial movement were probably more feebly felt by the Indian than by the Persian

Aryans; and amongst the latter the brilliant theology devised by the genius of Zoroaster strongly contributed to maintain their reverence for what was implied by the term Ahura—although they themselves in later times worshipped in Mithra a god who was a very debased edition of the original ideal.

The transition between the two phases is marked by the appearance in Vedic mythology of the two great figures of Siva and Vishnu. Both these gods, on the one side, were embodiments of the earlier material gods. Siva embodied in himself the great criminal passions which some of the earlier gods had personified; he was the god of destruction as well as of promiscuous reproduction, and his worship involved all the inhuman and immoral practices rendered obligatory in the cult of the Babylonian gods. Vishnu comprehended in himself the more benevolent and preservative virtues manifested in the earlier sun-gods. But on the other side of their natures, both these gods were identical with the wholly spiritual and all-pervading Brahman. This had the effect of infusing into the passions engendered by the worship of Siva the horrible malignancy of the religious ascetic; and into the benevolence inspired by Vishnu a religious ecstasy so much more intense than that originally associated with the worship of the sun-gods that it found vent in an excess of licentious profligacy. Siva often appears in Hindoo mythology as the divine pattern of the fastidious devotee, intent upon the attainment of ecstatic and magical powers through savage self-torture, and self-induced vacuity, apathy, and trance. In this character he is the lord of ascetics, living in the solitude of forest and mountain, sitting motionless with matted hair and body smeared with ashes, with breath suppressed, with vision withdrawn from all outward things, with every thought and feeling

crushed within him. The earthly desires that raged within him were only to be satisfied by the incessant rape and murder of human beings; and the loathing with which he regarded those who were continually exciting his lust and preventing him from attaining to a state of complete mental abstraction, bred in his worship the most malignant form of passion to be found in all the cults of Oriental Paganism. Vishnu, on the other hand, was a mystical figure whose face was turned towards humanity, and whose energies were constantly devoted to the preservation of mankind. Whenever great dangers threatened he was in the habit of appearing on the scene in human form, and of doing great deeds of daring to save his people. In all these incarnations, the most famous of which are those of Rama and of Krishna, he manifests himself as a very benevolent, a very heroic, and a very amorous being. We may take it that the appearance of these two gods marks the beginning of the wave of inspiration which finally culminated in the Vedantic conception of the Brahman. The religious consciousness of this Racial movement revealed to the individual this trinity of supreme gods, Brahma, Siva, and Vishnu, presiding over the infinite world of supernatural beings, which comprised as well all the older gods and the animistic spirits and demons. Although supreme, these higher gods were of the same nature as the lower ones. All without exception were equally imperfect manifestations of the same divine substance which constituted the essential being of the all-pervading Brahman. During the actual growth of the Racial movement, when the wave of religious inspiration was in the ascendant, the priestly caste managed to maintain the predominance of Brahman, and the official literature of that period, although it often identifies Siva and Vishnu with Brahman, does not particularly emphasise the trin-

itarian conception of the deity. But the worshippers of Vishnu and Siva always far outnumbered those of the Brahman; and in later times, when the same sort of eclipse threatened the conception of Brahman as had happened to the Asura gods, the Brahmin caste were forced, in order to prevent a catastrophe which would have completely shattered their own position, to give greater prominence to Siva and to Vishnu, and to put them forward officially as equal and identical in every respect with the Brahman.

So supreme is the position of the Brahman in the religious system, that there is no longer any antagonism betwixt him and the earlier material gods, although he represents something that is just as absolutely antithetical to them as were the Ahura gods to the Dēvas in the fifth stage. There is no antagonism because the old conflict is at an end, and the spiritual element in the divine presentation has completely triumphed, and if the material gods are to exist at all they must be content to accept the inferior position. There is also no antagonism because, provided his supremacy is acknowledged, Brahman has no objection to the continued existence of the lower gods, nor to their evil effects on the material condition of humanity. The material interests of humanity are no concern of his. Thus the Brahmin religious system includes within its fold all the different classes of spiritual beings which we have hitherto considered. There is no doubt, therefore, that the self-revelation of Brahman is the culminating point of the whole growth of religious ideas that we have hitherto been studying, and it reveals the subjective change which was responsible for the process of religious ideation so clearly that it gives us the key to the meaning of the whole development.

Throughout the Upanishads, Brahman is constantly and repeatedly described, in terms about which no mistake can

be made, as the human Self. "He who within rules this world and the other world and all beings, who dwells in the earth and within the earth, whom the earth does not know, whose body the earth is, who rules the earth within, he is thy Self—" "He in whom the heaven, the earth, and the sky are woven, the mind also with all the vital airs, know him alone as thy Self, and leave off other words." This Self, this Brahman, is the only existent reality, eternal and all-pervading, existing in all things, dominating and causing them. Nothing real exists outside of the Self. The ideas we have of external objects are simply illusions through which the Self reveals itself to our senses. Therefore this Self has nothing to do with the bodily self of the individual, and in order to make this clear, Brahman is frequently identified with pure thought or pure knowledge: but this pure thought or pure knowledge is not thought or knowledge of the external world. The external world does not exist: Brahman is the only existent reality. Therefore, this pure thought or pure knowledge is knowledge and thought of Brahman himself, and as Brahman is the Self, thought or knowledge of Brahman is necessarily Self-consciousness. This, indeed, is what Brahman literally is—the deified Self-consciousness of the individual. As the inspired individual withdrew into the depths of his Self-consciousness, he felt expanding within him a sense of eternity and of infinity, which grew until it pervaded all space and all time, and became for him the only existent reality, absolutely independent of those limitations with which the illusionary senses appeared to fetter him. That released and expanding Self-consciousness was Brahman. As Gough tells us in his philosophy of the Upanishads, the original idea of the term Brahman is indicated in its etymology: it is a derivative of the root "Brih,"—to grow, to increase. It was there-

fore that conscious element within the individual, which, if properly ministered to, developed and expanded to such an extent that it carried the individual right away from the realities of the external world into the realms of complete abstraction, wherein he was aware only of his own Self-consciousness, and wherein that Self-consciousness pervaded all time and all space, and became the single operative cause of all existence and change in the universe.

In order to realise this flood of Self-consciousness which identified him with Brahman, the individual had to blind himself completely to the realities of the external world, to train his senses so that these realities lost their reality and became for him figments of the imagination which had no real existence. Every sensation, every cognition, every affection, every passion which tended to chain him to the outside world had to be suppressed before his Self-consciousness could expand into that free and unfettered state in which it pervaded all time and all space, and became identified with the highest Brahman. There were, of course, several degrees of the self-exaltation that were obtainable, and corresponding to these several levels of self-exaltation there were different categories of the Brahman. There was the highest Brahman who was identified with the Self-consciousness of the individual who completely divorced his attention from the material world, and who could maintain for himself a condition of ecstatic stupor in which he was sensible of nothing but the bliss of being himself; this again was identified with the state of the Self in the individual who is in a dreamless sleep. Then there was the Brahman who was identified with the Self-consciousness of the individual who has so trained himself that all external things have lost their reality for him, so that they appear to him as things which have no real or independent existence, and can be

made to move about and to behave in whatever manner he pleases by an effort of his will, although he has not yet completely lost his consciousness of them; this again is identified with the state of the Self in the individual who is dreaming in sleep and in whose consciousness, therefore, the images of external things float about in a manner completely determined by the blissful radiance which illuminates the atmosphere of his dream. Then there was another kind of Brahman, identified with the Self-consciousness of the unregenerated individual in his waking state, who had not freed himself from the claims of the flesh. But the lowest kind of Brahman was the personification of these several ideas of Self-consciousness—a personal god like all the lower gods who were animistic conceptions of the objects and processes of Nature, and who therefore ruled over the world of lower gods and belonged to the same category of divine things. The fact that in this classification the highest Brahman is identified with the state of the Self in dreamless sleep is very significant; it implies that the thing that was revealing itself in the uttermost depths of the religious consciousness as the cause of the individual Self, was apprehended as a creative entity that was in itself void of consciousness.

It was through no volition of the great and all-pervading Brahman that the realities of the external world came into existence; he was not the creator of the material universe. On the contrary, he was eternally opposed to its existence and eternally striving to obliterate it. That it existed, or appeared to exist, at all, was due indeed to an imperfection in his creative power which was called Maya. Throughout the endless eternity of his existence, Brahman's sole preoccupation was to rid himself of this imperfection, and to create a world wherein nothing material should exist. But in every world that he created the flaw manifested and

maintained itself, and after vainly endeavouring for a time to perfect it, he had to destroy it in disgust and set to work to create another one that was to prove equally disappointing; for Maya was as eternal as Brahman himself. Thus, although his creative efforts were the cause of the appearance of the material world, it was only in spite of him that it came into existence. Its existence was not a sign of his power, but a sign of his weakness. The sight of it gave him no pleasure, but filled him rather with disgust and hatred; and his worshippers could only enter into intimate communion with him if they realised in themselves this attitude, and behaved in respect of every truth and every fact in the material world, as if they were things that ought to be denied and suppressed. And just as his own eternal existence was an endless series of disappointing efforts to free himself from Maya, so was the eternal existence of the individual an endless series of reincarnations through which he might eventually win emancipation from the horrors of material existence.

The future life revealed itself to the individual as an endless succession of such reincarnations, in which his position was determined by the acts of his present existence. By worthy conduct in his present life a man of low caste might reappear again in this world as a living being of a higher caste; by unworthy conduct a man of high caste might have to reappear in the outward semblance of one of the lower brutes. Every period of material existence was succeeded by a short interval which the individual passed in heaven or in hell, according to his deserts; but at the end of this short interval he had to resume his weary passage through the illusory conditions of a material existence, and obtain merit by taking part in the great fight against all the truths and the realities of the material world that was the main pre-

occupation of the Brahman's existence. Thus every act of a man's life was rewarded or punished in the future life; although the effects of evil acts could in most instances be mitigated or obliterated by the performance of one of the innumerable penances that are prescribed by the Brahmin laws as an integral part of the religious life. The individual's attention was therefore entirely fixed on the future, and his present life was only of importance in so far as it affected his future. But the reader must clearly understand that the law imposed on the individual by this belief in the future life was not one that exercised a moral or humanising influence on him; on the contrary, it tended to destroy and obliterate the last vestiges of those moral and humane qualities which the civilising influence of each Racial movement infuses into human nature. For the ideal aimed at was not perfection in the moral and humane qualities; the ideal placed before the individual was one of complete isolation from the material world with all its interests, sympathies, and affections. Whatever tended to induce in him this attitude of self-centred isolation was in the highest degree commendable and praiseworthy in the present life, and certain of abundant reward in the future, even though it involved complete neglect of a man's earthly duties, and led him to behave cruelly and unjustly to his fellow creatures. Meditation on one's own Self, complete abstraction from worldly affairs, frequent repetition of sacred syllables or verses, regular performance of those sacrifices on which depended the creative and administrative vigour of the gods; these were the acts rewarded as great virtues in the future life of the Brahmins. On the other hand, acts that were in the highest degree moral or humane might ensure for the individual prolonged periods of expiatory torture, if in any way they had the effect of preventing him from attaining to

that state of complete isolation, or interfered with the social arrangements which the Brahmin law had established in order to render possible the attainment and maintenance of that state. Thus a Brahmin might commit every crime against humanity with impunity so far as the future life was concerned, provided he was learned in the Vedas, and sacrificed regularly to the gods; but if he did any service to a Sudra, either in some matter pertaining to this world or in some matter relating to the next; or if he behaved morally in reference to a Sudra woman to whose charms he had fallen a victim, and made her his wife, he was sent right away to hell when he died, and after he had sufficiently expiated his sin in a phase of active torture, he had to re-enter material existence in some extremely degraded form.

The theory of sacrifice was exactly the same in the Brahmin as in all other pagan religions. Sacrifices were imposed on human beings for the definite purpose of feeding the gods, renovating their energies, and enabling them to do certain things. As it appears in the Bhagavadgita: "Prajapati of old created beings with their rites of sacrifice, and said; Hereby shall you propagate yourselves; this shall be to you the cow of plenty. Sustain with this the gods, and let the gods sustain you: supporting each other in turn, you shall attain the highest happiness. Fed with sacrifice, the gods shall give you the food that you desire." Many of the sacred books of the Brahmins are entirely devoted to the subject of sacrifice. Each sacrifice was supposed to operate in a blind and mechanical way towards the production of a specified result. The sequence of the fruit upon the performance of the function presented itself as part of the fixed succession of events. Minute rules were framed for every step of the sacrificial procedures, and explanations invented to give to every implement and every

act its several symbolic import. Expiatory formulas were provided to make up for inadvertencies and omissions which might otherwise frustrate the purpose of the initiated votary, and the priestly experts he employed. In these performances every gesture, every movement, every word, every inflection in the voice of the sacrificer had a tremendous import. He gave strength to certain gods by pronouncing loudly the vowels, he aroused others to activity by emphasising the sibilants in the words of his prayer. All this followed naturally on the belief that in his self-consciousness the Brahmin could pull the strings that made things happen in the universe. So numerous were these sacrifices and so complicated was their performance, that they could only be performed efficaciously and without danger to everybody concerned by specialists, who devoted themselves entirely to the understanding of a limited number.

As the essential principle that gave to the lower gods their spiritual vitality was Brahman, sacrificing to these lower gods was a way of sacrificing to Brahman himself. But the highest sacrifice, and the one without which Brahman could not exist with sufficient vigour to maintain the spiritual government which ruled all things, was that rendered to him by the Brahmin caste. On the capacity of the Brahmins to attain to the ideal of complete self-isolation, on their maintaining in themselves the knowledge of the Vedas, and on their frequent repetition of the sacred texts or syllables depended the maintenance of the world. It is said in the Institutes of Vishnu: "The gods are invisible deities, the Brahmins are visible deities. The Brahmins sustain the world. It is by the favour of the Brahmins that the gods reside in heaven; a speech uttered by Brahmins (whether a curse or a benediction) never fails to come true. . . . When the visible gods are pleased

the invisible gods are surely pleased as well." It was therefore of the highest importance to the community in general that the Brahmins should suffer no obstruction in their efforts to attain to the highest level of mental abstraction; and this necessity was the reason of their supreme position in the social organisation, and the extreme readiness with which everybody deferred to their wishes. Greed, anger, and sexual lust were recognised as incompatible with the ideal frame of mind requisite in the most perfect Brahmin. But it was understood that even those who eventually attained to the highest levels had to pass through stages wherein they were subject to the passions; and when these feelings surged up in a Brahmin, it was of the utmost importance that no impediment should be offered to their satisfaction, so that the holy man should be purged as soon as possible of their cravings and allowed to proceed in peace on his way to the higher levels. If a man dared to incur the resentment of a Brahmin, it was therefore natural that the latter should be allowed to wreak his anger on him without restraint; if a woman inflamed his lust, it was her bounden duty to surrender with the least possible delay to his desire, so as to appease in him the tumult of feeling which she was responsible for. The passions were impulses of divine origin; they were breathed into men by the gods themselves; and it was fully recognised that every religious exercise, even the reading of the Vedas, tended to inflame them. In one of the dissertations on the sacred laws, it is said: "A Brahmana who has studied the Vedas and a he-goat evince the strongest sexual desires." In these circumstances it was absurd even to think of suppressing or punishing them; what had to be done was to organise the whole of society in such a way as to allow every desire of a Brahmin to fulfil itself with impunity the moment it was

conceived; lest the sacred quietism which it was in the interests of all that the Brahmin should attain, should be hindered by pent up feelings of a turbulent nature. Thus arose the weird social system of the ancient Hindoos; a social system that completed the progressive sacrifice of the material interests of humanity in the services of the gods, and was in every detail the very antithesis of the modern ideal of civilisation.

The theory of sacrifice led inevitably to the practice of magic. The fundamental conception of all systems of magic is that the divine being is one that the individual can control and coerce for his own purposes; and this is a corollary of the fundamental idea in the theory of sacrifice that the existence and the energies of the divine being are dependent to a large extent, if not altogether, on the ministrations of the individual. Especially would the tendency to magic become pronounced in proportion as the self-exaltation of the individual increased; and as a progressive self-exaltation was an essential feature of the development of the religious consciousness, we should expect, in the later phases of this development, a corresponding development in the practice of magic. As a matter of fact, in both the Persian and Brahmin religions, the practice of magic attained such a monstrous growth that it became the chief characteristic of the ritual of divine worship. We actually derive the word "magic" from the name of the tribe which provided the religion of Zoroaster with its official priesthood. In this religion the antithesis in the religious consciousness of the two hostile and equally powerful sets of deities, whose relations were admittedly dependent on the actions of men, necessarily sanctioned the development and exercise of an occult power which might be used either to thwart or to help and direct the activity of some deity.

In the Brahmin religion the practice of magic became an even more legitimate and necessary accompaniment of the divine ritual, because of the fact that all the gods were so afflicted by the inertness and the remoteness which was characteristic of the Brahman, and thereby so disinclined to attend to the affairs of this material world, that it required some compulsion to make them perform the services for which sacrifice was offered. The sacrifice gave them the power to do certain things, but this power they might not in every case exercise without the application of some degree of compulsion; and this element of compulsion was supplied by the will, or the intensification of the self-consciousness, of the Brahmin who performed the sacrifice. It was universally recognised that any sacrifice that could confidently be expected to produce satisfactory results must be performed by a properly qualified Brahmin. Without the necessary element of compulsion that such a Brahmin could apply, the sacrifice might be totally inoperative and ineffectual. The Brahmins thus became invested with a power equal, and in some respects superior, to that of the gods; and the exercise of this power in other senses than that of divine worship became a legitimate part of their vocation. In this practice the old and more offensive forms of procedure which were characteristic of the lowest forms of witchcraft and sorcery disappeared; but the fundamental principle involved in the practice remained the same. It grew into a science embracing in its purview the definition, the classification, and the use of all the mystical modes of behaviour—rhythmical sounds and movements, recurrent repetitions of unintelligible and mysterious names and phrases, incantations and talismanic formulæ, and especially the use in a specific manner of the essential names of the deities—by which the individual might induce and

direct, either in himself or in others, the well defined and limited excitation of the religious consciousness which would cause the person influenced either to feel or to do certain things. If the reader will bear in mind the tremendous grip that the religious consciousness had obtained over the mental attitude of the individual, and what extraordinary things it had already caused him to feel and to do in the course of its development, it will be obvious to him that an adept in this science might cause all manner of things to happen to one who submitted to his ministrations. The latter might see and converse with supernatural beings, or with people who were far away from him, or even with the dead. He might gaze with fear and awe on the antics performed by inanimate objects in his presence. He might be driven to do certain things, or have induced in him an expectation of coming events which would be sure to fulfil itself. He might be cured of some physical ailments, or saved from the worry of others. The mental attitude of the individual was such that the things in the external world that impinged on his senses did not appear to be real. They had no independent existence, and they were not governed and conditioned by those eternal and unchangeable modes of behaviour which we call the Laws of Nature. They did not behave each after the manner of its own kind. There was nothing fixed or permanent about their modes of behaviour. They were in a constant state of flux, changing their identity, behaving abnormally, and even occasionally vanishing altogether at the behest of his self-consciousness, just as things are wont to do when we dream. By intensifying his self-consciousness he could play all manner of tricks on these external things, which appeared to him to be illusions of his senses. By means of a mumbled word or gesture he could produce action at an infinite dis-

tance from himself. In his own self-consciousness he could pull the strings that determined the course of events outside himself. Every expression of his self-consciousness, every movement of his body, every inflexion of his voice, started impulses that went quivering and radiating all around him, changing and moving things according to his will. This was how the material universe presented itself to the eyes of the Brahmin, and although the ordinary individual might fully realise that he himself was incapable of exercising this occult power, he had the most profound belief that this occult power was a reality, and that it could be exercised by those who made the practice of it the business of their lives; and this belief made him in the highest degree susceptible to the ministrations of the magician. But in thus playing tricks on the religious consciousness, the magician necessarily impaired its vigour. However stupendous might be the results obtained by magic, the practice was one that inevitably destroyed or degraded the power of spiritual realisation of the deity. Especially was this the case when, in order to induce certain states of mind, the magician was driven to avail himself of the suggestive influence of those rites and ceremonies in which the earlier cults expressed themselves; and, as we have seen, both in the Persian and Brahmin religions, the deities who first revealed themselves as purely spiritual conceptions during the period of Racial inspiration completely lost their hold on the people in later times, and the latter relapsed in each case into the worship of divine presentations that were essentially gross and material.

But even apart from the practice of magic, there was in the philosophy of Brahminism a strong tendency to obliterate the conception of the deity in the religious consciousness, and to replace it by a transcendental form of atheism.

At its highest point of intensity, the separation between the deity and the self on the one hand was so impalpable; and on the other hand, the intensification of the self-consciousness of the individual was so pronounced and monstrous, that it finally revealed itself to the emancipated individual as the only existent reality. The idea of the deity tends completely to disappear, and the idea of a deified self alone remains which owes allegiance to nothing above itself. This ultimate tendency shows itself in more than one of the schools of Brahminical thought; and it became, as we know, the germ on which was built the whole superstructure of Buddhism. It will be sufficient for our present purpose to make a note of the fact that, in the final stage of the development of Oriental Paganism, the highest embodiment of the deity tended to disappear from the religious consciousness, leaving a void which, in the absence of any further revelation, could only be filled by the worship of inferior gods of a gross and material nature.

The last point in the structure of Brahminism that I wish to call attention to is the trinitarian conception of the deity involved in it. This trinitarian conception of the deity is not restricted to Brahminism, but forms an integral part of the philosophy of paganism, as it reveals itself in all the great cults that precede it. It first makes its appearance in the religious system of the Egyptians, but in this system it is very vaguely delineated and probably is a conception which has been engrafted in later times on to the original structure. But in the Babylonian religious system the conception is fundamental and permanent. It attaches itself to the conception of the gods from the very first, so that they were always thought of in sets of three. The greatest of the Babylonian triads was that consisting of Anu, Bel, and Ea. What I want the reader particularly

to notice is that in this, the greatest Babylonian triad, the three figures that constitute the trinity differ from each other in character in exactly the same way as the corresponding figures of Brahma, Siva, and Vishnu. Moreover, the figures in the Babylonian trinity and the figures in the Brahmin trinity are distinctly homologous. Brahma is homologous with Anu, the remote and mysterious creator of the gods; Siva is homologous with Bel, the embodiment of the human passions; and Vishnu is homologous with Ea, the god who preserves humanity. The same trinitarian conception of the deity, and the same homology is visible in the Persian trinity of Ahura-mazda, Ahriman, and Mithra. Throughout the whole of the development of Oriental Paganism, at any rate in its higher phases, there runs this trinitarian conception of the deity, and no theory that professes to explain the development of religious ideas can be complete unless it contains within itself an explanation of this remarkable phenomenon in the development. The only explanation of this that has ever been offered is that in the Egyptian theology the trinitarian conception groups the gods into families of father, mother, and son. But this explanation becomes absurd the moment we apply it to the trinitarian conception of the deity in the higher pagan religions. In these higher religions there is not the slightest resemblance in any of these triads to a family group. Indeed, the component figures differ so tremendously in character, and are so fundamentally antagonistic to each other that their relations appear to defy any attempt at unification. But if the reader will refer back to the fifth chapter of Book I, he will see that, in the process of Generic evolution, there is a trinity of determinant factors; and the relation of these determinant factors is exactly the relation of the three figures in the

great triads of the higher pagan religions. Brahma, for example, is clearly the reflection in consciousness of the Generic Organism; Vishnu, the reflection of the Racial Organism; and Siva, the reflection in consciousness of the Generic Growth in the individual which was responsible for the passions. We may therefore conclude that it was the existence of this trinity of determinant factors in the process of Generic evolution which gave rise to the trinitarian conception of the deity. Feebly indicated in the third stage, the conception becomes more clearly expressed in each successive step of the religious development, until in the sixth and final stage of that development it becomes the unmistakable expression in consciousness of the trinity of determinant factors which exists in the process of Generic evolution.

I have said enough to show conclusively that the development of religious ideas which actually did take place during the Archaic period of human development was the natural result of the addition of a new layer of brain cells to the anatomy of the individual through the cosmic process postulated in my theory. The whole history of humanity during this period, and the religious development which culminated in Brahminism, is the objective proof not only of the existence of a subjective phase of consciousness, but also of the whole cosmic process through which the subjective phase of consciousness came into existence. The moment we realise what it was that was being revealed in these ancient religions, it becomes perfectly clear to us why that law of worship and sacrifice which wrought such havoc in material civilisation and culture was emphasised and insisted upon in each one of them. The existence of these gods was entirely dependent on the ministrations of human beings, because they were revelations in consciousness of a

process that was actually taking place in humanity itself. Neither the gods themselves could exist and maintain their predominance, nor could the cosmic process have fulfilled itself, without that complete subjection of the individual to the necessities of the development which was expressed and enforced in the law of sacrifice.

CHAPTER X

REVELATION OF GOD IN JEHOVAH

I HAVE thus shown that the whole process of religious ideation in Oriental Paganism constitutes one continuous development, starting from a point of origin standing in definite relationship to the historical progression of events during the Archaic period. Neither the volition, the material interests, nor the experience of the individuals affected by it had anything to do with its causation. The process arose, overwhelmed, and carried them along in its course struggling impotently against the obligations it imposed on them. It overwhelmed the inherited civilised instincts of Mankind, and at the same time paralysed the civilising influence of each Racial movement through which it propagated itself. It is clear, therefore, that it was itself of a cosmic nature; a cosmic process of much larger magnitude and much greater intensity than that which was responsible for each Racial movement. And it produced its effects by inducing in the individual a progressive subjective change which made him conscious of the inhuman gods of Oriental Paganism, and forced him to sacrifice to them the material civilisation and the moral instincts on which the happiness of humanity depends.

But every evolutionary process must tend ultimately to the advantage of the individuals that it affects, and make them more efficient in the struggle for existence; else there would soon be an end to all living things. Hitherto the cosmic process which we have been studying had produced results catastrophic to humanity. In the next stage of the

development Judaism achieved its great revelation, and in the sublime figure of Jehovah the religious consciousness revealed to humanity the true Creator and the final purpose of the great process.

The reader must clearly understand that the subjective consciousness was just as competent to reveal to the individual the source of the creative energy that was determining the development as it was to reveal the development itself; provided that the source of creative energy had a substantive existence separate from that of the process. If no such separate source of creative energy existed, and the ultimate determinant of the process were nothing more than its own contained energy, then no revelation of a Creator, possessing an existence independent of the process, and therefore separate and distinct from the pagan gods already revealed, could have effected itself. But if such an independent and separate Creator really existed, then it was clearly within the competence of the higher intelligence to reveal Him. But further, if the revelation of a personal Creator—that is to say, a Creator separate and distinct from the cosmic process—was an important factor in the consummation of the process, then it was not merely within the competence of the new mind-organ in its subjective stage to reveal Him, but it was unavoidable that it should do so; for, as I have said, the subjective phase of consciousness is a self-revealing form of intelligence, and it was bound to reveal all the factors that were concerned in the development. It had revealed its own constitution, its own existence, and the cosmic process that was determining this existence, in the pagan religions. If there existed besides a God whose creative energy was responsible for the occurrence of this particular cosmic process as well as of all others, and if the knowledge of His existence was a

necessary factor in the final consummation of the process, then it was inevitable that this subjective phase of consciousness, when it had attained to its highest point of intensity, should reveal clearly and unmistakably the existence, and the separate existence, of this independent Creator. We will put it in this way: that when the higher intelligence had attained to full maturity and to the full perfection of its capacity as a self-revealing instrument of consciousness, all lesser revelations would be necessarily quenched in one brilliant illumination wherein would be revealed and brought close to the individual in one sublime figure, the Source of the creative energy of the Universe, which had manifested itself for a moment in this particular cosmic process, but had equally operated throughout the ages in all other processes; and was therefore of a nature separate, universal, eternal, and transcendental; not to be identified with the pagan gods or this particular process that they represented. And what I shall show in this chapter is that God—thus defined as the true Creator of the Universe—did actually reveal Himself to humanity through the religious consciousness of that Racial movement, in which the subjective phase of the development of the higher intelligence reached its highest point of intensity.

The figure of Jehovah, in other words, is not merely a subjective creation of the human mind like one of the pagan gods, but personifies an existent reality in the outside world. But although He is thus a great objective reality, He was apprehended by the Jews in a purely subjective manner, and they were incapable of expressing their consciousness of Him in any other terms but those of the subjective mind. It is this fact which makes the literature of the Old Testament, which we shall presently have to consider, so difficult of comprehension to the modern individual. Through

their higher intelligence, the Jews saw the God who had created the material universe; but this higher intelligence did not yet allow them to see the material universe itself. They were not in touch with it in the manner that was characteristic of the Greeks and of all subsequent Races. Their higher intelligence had not been trained to behave in an objective manner. The whole literature of the Old Testament is an expression of a subjective phase of consciousness; and it is thus a purely symbolical form of expression which clothes itself in terms that constantly violate the natural order of things as we know it, and are only truthful in the sense that they truthfully express the vision of God that it is intended to reveal. I have already shown, in talking of pagan myths, that these myths were in every case the self-revelation of a religious consciousness, and that the terms used were natural facts and processes fantastically viewed so that they might accurately symbolise the feeling that was to be expressed. In the same way, the whole of the narrative portion of the Old Testament is a symbolical expression of the religious consciousness of its authors in terms which are provided by the world of external realities, but which are, nevertheless, used in this connection with very scant regard to their intrinsic value. The only difference in the symbolism of the Old Testament from that of the pagan myth is that the Jews did not express their consciousness of God in terms of natural events. What they did was to make use of all such myths, legends, and narratives of historical events as they could lay hold of, and these they framed into just such a shape, however inaccurate and fantastic from an objective point of view that shape might be, as could most fitly express the great intuition with which their minds were pregnant. In other words, the symbolism of the Old Testament is a symbolism

which clothes itself in terms of human consciousness and not in terms of natural events; and it is because of this that the whole literature is so much grander and penetrates so much more deeply into the categories of truth than any pagan mythology. Quite apart from the great truth which it is the object of the Jews to express, there is an infinity of lesser truths embodied in the materials which they made use of to symbolise their meaning, all of which are derived from those depths of human experience and human feeling in which lies embedded the secret of human development; so that to those who have a proper capacity for comprehension the whole literature glows with a rich and brilliant significance even in those parts which appear most incapable of intelligible interpretation. The trouble has been that it makes such an effective appeal to our own subjective consciousness that the reader becomes oblivious of the fact that it is a form of expression governed by canons of thought altogether different from our own. It is a mode of expression, therefore, that is bound to lead us to a totally wrong conception of what the Jews were trying to reveal, unless we can reintegrate in ourselves the point of view that dominated them at the very time that they conceived the great intuition. In other words, in studying the Old Testament narratives, we must not only remember that they are the expression of a subjective phase of consciousness, but we must also regard them in the light of all that has been already said with reference to the development of the religious consciousness, and the changes that this development induced in the external world. We cannot hope to understand them unless we know all that happened before Judaism appeared, in the development of the religious idea; but the moment we regard them in this light they become at once brilliantly significant, and enable

us clearly to perceive the real meaning of the vision of Jehovah.

But there is another difficulty that confronts us in understanding the literature of the Old Testament. This literature, as it has come down to us, is, as we all know, a compilation from many sources which has been subjected to several processes of very thorough revision; and was, in particular, subjected to a very special process of redaction after the return of the Jews from their Babylonian exile. Now, in this final process of redaction, we must remember that the editors behaved in exactly the same subjective manner as the people who wrote the earlier narratives. Their point of view differed very considerably from that of the writers of the earlier narratives, and in expressing and enforcing this point of view they felt themselves justified, and were indeed impelled by their religious consciousness, to use these original narratives in whatever manner was most calculated to achieve their purpose. In other words, it is absolutely necessary for us, in dealing with the Old Testament in its present form, that we should constantly bear in mind the point of view of its latest redactors, and in order to understand this point of view, we must clearly understand the whole history of the Racial movement. Only by thus dealing with this literature can we hope to attain to its real significance; but if we study it in this careful and critical manner, then it will be easy enough to show that we have, in the original vision of Jehovah, a revelation of the true Creator of the universe which makes the existence of God a scientific certainty.

The Jewish Racial movement attained its zenith somewhere about a thousand years before Christ. About five hundred years before this period, history tells us of a great

increase of energy in the peoples of Egypt, of Mesopotamia, and of other Asiatic regions, such as we should expect to accompany the origin of a new Racial movement. In Egypt this new development gave rise to the glories of the Later Empire; in Mesopotamia it heralded the rise of the Assyrian power. But in both these regions the effects of the new development did not produce the full expansion of a Racial movement, nor did it lead to any new phase of human existence. It only expended itself in intensifying the energy of ideas and modes of existence which had already become prevalent in these regions as the result of other Racial movements.

Two or three hundred years later, the Hebrew tribes first make their appearance in the historical perspective of human evolution, as wandering bands of ignorant nomads in the deserts that lie adjacent to Palestine. They have been identified with the desert tribes of Khabiri, mentioned in the Tel-el-Amarna letters. The state of mental deprivation to which these tribes were reduced was so great that it is only of one of them, which was known, or became known in later times, under the name of Israel, that we possess any considerable knowledge. The larger number of the early Hebrew tribes, the Moabites, the Edomites, and others, have left behind them nothing to indicate to us at the present day that they ever existed, beyond perhaps a few stones; which assure us that one of these tribes, at least, worshipped a single god like the Israelites, and supply us with enough of their language to identify them racially with the Israelites, whose later activity gave to this Race a position of extraordinary importance in the world-drama of human evolution.

We are told in the Old Testament that these early Hebrew tribes set out on their wanderings in the desert at

the express order of the god they worshipped. He compelled them to abandon all the amenities and the culture of a civilised mode of existence, to separate themselves from their fellows, and to become wild and ignorant inhabitants of regions in which it was scarcely possible to maintain human existence, in order that they might worship him.

This deity was the god of Abraham, of Isaac, and of Jacob; for, as the reader probably already knows, these figures in Genesis are symbolically representative of the early tribes of the Hebrew Race. He was known as El-Shaddai or Elohim; both names indicating, in their root meanings, that he was merely the mightiest or most intensified embodiment of that divine nature or substance which men had hitherto worshipped in the form of the gods. That he was merely a pagan god is clear from many passages in the older parts of the Old Testament, which have fortunately survived the obvious intention of the priestly redactors of this literature to identify him with Jehovah. In the third verse of the sixth chapter of Exodus, it is stated that the god worshipped by Abraham, Isaac, and Jacob, was not Jehovah. In the second, fourteenth, and fifteenth verses of the last chapter of the Book of Joshua the latter tells the children of Israel that their forefathers who lived on the other side of the river in olden days worshipped gods who were not Jehovah; and he exhorts them to make up their minds once for all which they will serve, the deity represented by the gods which their forefathers worshipped on the other side of the river in the desert, or the deity represented by Jehovah who had brought them across the river and had established them in the land of Canaan. In the second and fourth verses of the sixth chapter of Genesis it is stated that the most important element in the great wickedness of humanity, which was going to be

punished by the flood, was the sexual intercourse of the sons of God with the daughters of men. The deity is here distinctly referred to as belonging to a company of lesser gods, who were obviously those pagan gods in whose worship, as we have seen, women were in the habit of prostituting themselves, and of imagining that, in this sexual intercourse, they were being fertilised by the gods themselves. Although supreme, and so holy that he is about to destroy humanity because of its wickedness, he is distinctly and unmistakably described in these verses as being of the same nature and of the same family as those gods who had driven human beings to this great sin. In all these passages, therefore, the single god of the Hebrews is repeatedly described as belonging to the same class or family of gods as all other pagan gods. He still has the same nature, and is included in the same category of the divine, as the gods of the Egyptians, the Assyrians, and all other heathen nations. He is simply a unified conception of the divine which men had hitherto worshipped as multiform. In his appearance to Abraham in the Plain Mamre, moreover, he distinctly merges into his own being the three figures of the Brahmin trinity. Three men appear to Abraham and they are the Lord. The writer of the narrative refers to them indifferently throughout the whole episode, and even in the same verse, as one and as three. Yet the three are all different characters, and behave differently; for whilst two, who might fitly represent Brahma and Siva, are absolutely above all feelings of compassion, and turn away from Abraham to carry out their dreadful purpose, the third remains behind, and shows himself compassionately humane and ready to forgive, even as Vishnu might. It is only if we admit it to be the fact that this early god of the Hebrews was simply a unified conception of the divine which men had hitherto

worshipped as multiform, so that he could merge into his own being the three figures of the Brahmin trinity, that the story becomes intelligible.

Moreover, the attitude of this god towards humanity was absolutely the same as that of the pagan gods. We have already seen that, in the higher pagan religions, an increasing tendency became manifest to draw the individual away from civilisation and from contact with his fellows in order that he might give up his whole attention to the worship of the deity; and amongst the Brahmins not only was the whole state of society so arranged that this state of self-isolation should be fostered, but every Brahmin was compelled, during the later years of his life, to separate himself altogether from contact with his fellows, and to live the life of a recluse in the solitudes of Nature. It was also one of their great laws that no Brahmin should continue to live in a country where the caste system did not prevail and where Brahman was not recognised as the supreme deity. Thus we see that, in compelling the early Hebrews to separate themselves from civilisation and to dwell in the inhospitable and barren recesses of the desert in order that they might worship him, their god gave evidence of exactly the same nature as that which was characteristic of the Brahman.

The reader who has grasped what I have said in the preceding chapters will readily understand that to this final embodiment of the pagan religious consciousness, the vicious and immoral practices which had been an integral part of the worship of the earlier gods were necessarily in a supreme degree abhorrent. But because this single god was still a pagan god: because he was still regarded as possessing the same nature and belonging to the same category of the divine as other pagan gods: his worshippers necessarily

remained subject to a tendency to regard with fear and reverence, and even to worship, any of the latter with whom they came into contact. Since their own god was simply a unified conception of the divine which men had hitherto worshipped as multiform, the lesser gods of other nations were still divine beings to them, and claimed their worship. And when these alien gods happened to be of those whose worship was distinctly and outrageously immoral, their own passions could not but add force to the impulsion that drove them to satisfy this claim. For though the great passions were now condemned in the worship of the higher pagan gods, they had become an integral part of human nature, and continued to exercise a very potent influence on the religious attitude of the individual. Thus the practical result of the fact that their god—though single and holy—still remained a pagan god, was that the Hebrews were constitutionally excessively prone to forget his singleness and his holiness, and to become idolatrous and immoral in their worship whenever they came into contact with other nations. The only way in which they could avoid this tendency was to separate themselves entirely from other nations, and to avoid contact with strange gods. And in order to keep them to himself, their god drove them into the barren and burning solitudes of the desert, where they could barely subsist, and where everything that made life enjoyable in a material sense was denied to them.

It is absolutely necessary that the reader should grasp the fact that the single god of the early Hebrews was a pagan god. For whoever presumes to study the evolutionary significance of religious ideas as they have progressively revealed themselves in humanity without this understanding, might inadvertently stumble past the crowning event in the history of the Hebrew Race, without the slightest

appreciation of its intrinsic value, or of its supreme importance in the world-drama of human evolution.

This crowning event in the history of the Hebrew Race is the revelation of Jehovah. For suddenly, about two hundred years after the Racial movement had begun, some of these tribes who were known, or afterwards became known, under the name of Israel, were affected by a completely new revelation of the religious consciousness; and under the impulse of this new revelation they separated themselves from the other Hebrew tribes, abandoned their life in the desert and, in violation of the law which had hitherto imposed this mode of life on them, they crossed the Jordan and established themselves in a land comparatively fertile and pleasant to live in, which was already inhabited by the highly civilised Canaanites; and had, only a short while before, been a flourishing province in the empire of Egypt. The new revelation, under the impulse of which the Israelites separated themselves from the other Hebrew tribes and forsook all their laws and traditions, was the vision of Jehovah. And what I want to make clear in this chapter is the fact that, although Jehovah was revealed to the Israelites by the same subjective consciousness as had revealed the other gods to the pagans, yet the great intuition, as it revealed itself to them, represented a reality absolutely different from the realities signalised in consciousness by these other gods, and stood in a category quite different from them, as well as from the single god whom the other Hebrew tribes worshipped.

In the first place, the fact that the new revelation which came to the Israelites was one which involved a complete transformation of the Deity is signalised in the very name of Jehovah. The name of Jehovah in its root meaning signifies "He will be" or "He will become"; and implies a

complete change of condition. There is nothing about the name of Jehovah to cause it to have been chosen for its sublime purpose except this very meaning. When the Deity revealed Himself to Moses under the name of Jehovah, it was clear that something special was meant, and that this something special must be signalised by His name. The thing signalised in the name is the fact that the Deity worshipped by the Israelites will become something quite different when they worship Jehovah. In other words, in crossing Jordan and trying to mingle with the Canaanites, it is clear that the Israelites believed they were obeying the behest of a supreme being who was entirely different in his essential nature from the single god hitherto worshipped by the other Hebrews.

The proof of this interpretation of the essential meaning of the name Jehovah lies in the literature of the Old Testament. The whole of this literature is, indeed, but an expression of the great fact signalised in the divine name. Everywhere in this literature the distinction and separateness of Jehovah from all other gods is repeatedly emphasised as if it were the very essence of the new revelation. Jehovah makes the recognition of this distinction and separateness the chief obligation which He imposes on His people. He is constantly reiterating the fact that He is not merely the only God, but one who stands apart in a separate category from that occupied by the gods of the pagan world. His jealousy in this respect is one of His chief attributes, and throughout the whole of this literature the same indication is constantly repeated that Jehovah is God alone—Who cannot allow any other gods to be mentioned in the same breath as Himself; and He regards the worship of these other gods as the greatest of all sins. He claims this distinction as His supreme preroga-

tive and characteristic, and the difference between Him and the pagan gods is so great that He cannot be worshipped as they are worshipped. It is not merely that He is a more moral god, or a more just god, than the pagan gods. Some of the stories of the Old Testament, indeed, appear to have been written or incorporated in the sacred canon with the express intention of belittling the importance of morality, in order that this attribute should not blind the children of Israel to the absolute and complete distinction which existed between Jehovah and all the gods of the pagan world. The fact was that the distinction and separateness that Jehovah claimed from all pagan gods was not to be expressed simply in terms of morality and holiness. That the great intuition which was the birth-right of Israel was that of a God immaculate and supreme in these respects, is beyond question; but His holiness and righteousness were not in themselves a sufficient distinction to differentiate Him from the world of pagan gods in the absolute sense signalled in the name of Jehovah. For the pagan gods had been for a long time becoming more and more moral, and the worship of many of them already necessitated the suppression and obliteration of human passions; Ahura-mazda, the Persian god, was the embodiment of a religious consciousness which utterly condemned everything that was unholy and vicious in the attitude of those who approached him. Therefore to say that Jehovah was merely holier and purer than other pagan gods was not to say that He was absolutely, in His essential nature, different from them. And that is exactly the idea that the whole literature of the Old Testament is intended to convey.

Now this distinction and separateness from other gods which Jehovah so emphatically demands as His supreme pre-

rogative, does constitute a very deep and fundamental difference between Jehovah and all other gods that had hitherto been worshipped. For none of the other gods had claimed the distinction or had objected to be worshipped in company with other gods, even though they might be supreme in this company. The greatest gods of this company were not more supernatural or more divine than any one of the millions of demons or spirits that peopled the same world. They might be more powerful, but they were identical in substance and nature. Thus the religious consciousness of Man had hitherto revealed to him one supernatural world, tenanted by varying numbers of gods, according to its degree of development; and these smaller gods, whether they were one or whether they were many, were all indications in consciousness of one and the same category of realities, viz., the results in the individual of the cosmic process that was operating on humanity. But Jehovah was a Being who stood right behind and separate from this supernatural world hitherto revealed—alone, eternal, and altogether transcendental. He was a reflection in consciousness of a fact just as real as any of the facts signalised by the pagan gods, but the creative Being that He signalised was a reality infinitely removed and separate from the creative agency—signalised in the pagan gods—determining the single cycle of the evolutionary process that was raising man to a higher level of organisation and capacity.

That the divine impulsion generated by the original vision of Jehovah was one that would necessarily induce the change in the life of the Israelites that I have already indicated, and make them abandon the life of the desert and try to return to a civilised existence in a pleasant and fertile land, is clear from the earlier account of the Crea-

tion contained in the second and subsequent chapters of Genesis, which are much older than the first chapter. The beginning of all things in this account is the dry and barren land of the desert where no rain had fallen, and where no man had tilled the ground. The moment the vision of Jehovah manifested itself to him, the Israelite became aware that instead of the barren waste he had hitherto lived in, the Creator had made a good and beautiful world, full of everything that might conduce to the satisfaction of his senses, and that it was ordained that he should live and possess this beautiful world and not the barren waste he had hitherto been accustomed to. Hence the impulse that arose in the children of Israel to leave the desert and to return to civilisation; and the story in these old chapters goes on to express in symbolic manner with extraordinary accuracy the whole situation as it presented itself to the Israelites when this account was written. Right in the midst of their vision of Jehovah, there existed an element which, if they surrendered themselves to it, would inevitably destroy this vision and the promise that it held for them, so that they would be driven out of this beautiful world to live once more in conditions of unutterable hardship. In the midst of the Garden of Eden there was a tree, the fruit of which was so poisonous that it was capable of developing in them the knowledge of the pagan gods, and thus of destroying in them that vision of Jehovah which had also revealed to them the beauty and promise of the world that He had created. The sin of Israel was the fact that they did eat of the fruit of the tree; and as a result had arisen the subsequent desolation of Israel. Conscious now of evil as well as of good, they had to wander forth into a world which had become once again as hard and pitiless as it had been to them in

their previous state. The Israelites, I must repeat again, were subjective. In these self-revelations of their religious consciousness, they were not attempting to explain what had occurred in the world thousands or millions of years before they came into existence: they were simply revealing themselves and that vision of Jehovah which, for themselves, was the beginning of all things.

We know fairly well what actually happened to the children of Israel when they crossed the Jordan to mingle with the Canaanites. They did not conquer the land and destroy its inhabitants in the wholesale manner described in the Book of Joshua; they took, instead, something like 250 years to establish themselves in it; and it is clear from the vicissitudes that befell their high ideal that they were only too ready to mingle in friendly fashion with the Canaanites, to intermarry with them, and to adopt their civilisation. But this intimacy was too much for them. Because their Racial god was a pagan god, they could not help falling victims to the worship of the lesser gods of the Canaanites the moment they intermingled with them, married with them, and lived with them on terms of social friendship. The revelation of Jehovah was one only grasped at first by the most highly developed of the children of Israel—great masses of them remained faithful to the older idea. Thus it is constantly said of them that they were stubborn; in other words, that their religious ideas were very difficult to change. They were just as stubborn in those early days as they have been in the subsequent ages of the world's history. But the fact was, in those earlier times, they were stubborn in their loyalty to the pagan gods whom their forefathers worshipped. Their passions awoke at the contact with the Canaanites, and flooded their consciousness of Jehovah with the fouler

ecstasies that belonged to the worship of the heathen gods. This worship dragged them down from their high estate, and they became evermore incapable of realising in all its fulness and sublimity the great intuition which was their birthright. But the lost intuition was the source of their energy and the expression of their unity; and in their fallen condition they became split up into a congery of small and separate communities living in the midst or in the neighbourhood of alien peoples, who regarded them with ill-disguised hostility; and some of whom were far more warlike and dangerous than the effeminate and thoroughly vicious Canaanites. We may obtain a glimpse of the vicissitudes of the Israelites at this stage of their history in the Book of Judges; and it is clear that, as a race, they came very near to complete destruction, and that the great intuition which had brought them into being, and which was so important for the further development of mankind, was very nearly obliterated from their minds. But they pulled themselves up in time to save themselves and the world, in some measure, from this fate. Listening to the prophets who rose amongst them and voiced the idea that they had proved recreant to the only God who could save them from destruction, they gradually withdrew themselves from the perverted life into which they had been ensnared; and, uniting themselves under the rule of one king, they struck out once more for the reintegration of the Racial existence, and that revelation of God which was its expression in consciousness. Under the kingship of David they appeared, for a short time, to have extricated themselves from their difficulties, to have triumphed over their enemies, and to have re-established Jehovah in all His separateness and sublimity as the one and only God of Israel. But the effect of their sin still clung to

them, and the moment that the genius of David was no longer capable of controlling the situation, these effects constantly manifested themselves in repeated tendencies to break away from the true worship which was the source of their energy and the expression of their unity, and the kingdom of Israel became divided against itself; and in its resulting weakness the Race could scarcely maintain itself against the hostility of those whom the sword of David had formerly vanquished. Finally the two branches into which this Race had split up were driven off into captivity, and the reign of Israel in the land which they had entered with such joyful anticipations was at an end. The greater part of the whole Race fell right away from its old traditions and became absorbed in the peoples amongst whom they were captive. A few alone remained true to the great intuition which was the distinctive mark of Israel, and these were allowed to return to the land which they still regarded as the land which Jehovah had ordered them to enter. The select few who returned were zealots, in whose bosoms the ancient intuition of their Race reigned supreme, having proved itself permanent in spite of all the tragic experiences which had befallen them. They had no doubt as to the truth of the intuition, but the fact with which they were confronted was this: that the great intuition, instead of leading them to the happiness which it had seemed to promise had, instead, resulted in a series of catastrophes which had reduced them to their present condition of misery and servitude. In asking themselves why these catastrophes had resulted, they arrived at the conclusion which appeared to be warranted by the facts, that they were the result of their mingling with alien peoples. This was an obvious violation of the original law of the Hebrew

tribes, which had compelled them to separate themselves completely from civilised nations, and seek in the solitude and vagrant life of the desert the conditions in which alone they could worship their single God. This, therefore, appeared to them the great sin of the children of Israel; and they concluded that Jehovah, in impelling them to possess the land had, at the same time, intended them to destroy its inhabitants root and branch, so that the children of Israel could have continued to live in Palestine just as separate from these alien peoples as they were in the desert itself. Jehovah, in other words, had intended them to enjoy the land, but to enjoy it by themselves, and not in the company of those whose friendship had caused the fall of their Race. The reader must remember that, at this critical point in their history, the Racial wave of inspiration was at an end. They were no longer working under the specific inspiration which had originally revealed Jehovah, but under the influence of a religious consciousness which was fundamentally pagan, and which, apart from this specific inspiration, was only with great difficulty capable of realising any such conception as that embodied in the figure of Jehovah. It thus appeared to them that their great sin was the breaking of the law of exclusiveness and separation, which had of old driven their forefathers to live in the desert; and they felt it incumbent on them to re-impose this law in all its severity, in order that the Jehovistic idea might be preserved from destruction. This point of view is clearly expressed in the Books of Nehemiah and Ezra, which give us a vivid idea of the state of mind prevalent amongst the returned exiles. Thus, when they set about to rebuild their temple, they also set about to reconstruct the philosophy of their religion on the basis of this conclusion, and sub-

jected the whole of the literature which was to serve as its permanent expression to a severe redaction, with a view of giving the whole and every part of it a character which would impress this idea on all succeeding generations. In this redaction they completely identified Jehovah with the god of Abraham, Isaac, and Jacob, and thus made the law of exclusiveness an integral part of the rule imposed on His people by Jehovah. They combined the traditions of the two early migrations of their Race, the one from civilisation into the desert, and the one from the desert back into civilisation, into one coherent whole; and thus made it appear that Abram only left Babylonia in order to survey the land of Promise, and that the children of Israel only left Egypt to worship their God in the desert in order that they should eventually possess themselves of Palestine. As a matter of fact, the manners and the morals of the Canaanites were exactly similar to those of the Babylonians, and forty years before the Hebrew tribes appeared on the borders of Palestine that country was an integral part of the Egyptian Empire, strongly held by the military power that Egypt then possessed; so that in neither case would either Abram or the children of Israel have changed their surroundings by embarking on their several expeditions—each would simply have found in Palestine the same conditions which they had left behind them in the land which they had been ordered to abandon. If it be objected to this that the intention was that they should obtain the sovereignty of Palestine by miraculous power, the obvious answer is that they could, by the exercise of the same miraculous power, have easily obtained the sovereignty of Babylonia or of Egypt without going into the desert at all; and both Egypt and Babylonia are lands infinitely more fertile and more

pleasant to live in than the comparatively wild and barren hills of Judea, which the Israelites eventually occupied. But however incongruous these narratives appear to us in their present setting, it was a vital necessity for the priestly redactors who wished to make the law of exclusiveness an integral part of their religion, to construe them in this way. Thus they made it appear that Jehovah-Elohim was the God of Israel. Obviously Israel had broken a fundamental law of this composite deity when it mingled in friendly fashion with the Canaanites after crossing the Jordan. In order to emphasise this point they wrote the greater part of the Book of Joshua, and gave to it an important place in the sacred canon; and all the mythology which centred round Elohim was freely made use of to express the new conception.

In this way they substituted for the original vision of Jehovah that composite deity of the Hexateuch, whose character has proved such a stumbling block to those who read the Old Testament in a casual manner. And this they did without hesitation, because they believed that not merely had the aspect of the material world completely changed for the Israelites as the result of their sin, but the attitude of the Creator towards them—and therefore His own character—had also completely altered. This is the essential conception of the religious philosophy of later Judaism, and the reader must thoroughly grasp its full meaning if he is to understand the later development which so completely obscured the original vision of Jehovah. The old memory of what the vision of Jehovah had originally implied was probably never completely lost, even by those priestly redactors who moulded the religion into its later form. But the idea was that the sin of Israel had completely changed the attitude of the deity

towards His whole creation. It was supposed, and indeed it was the only manner in which the subsequent vicissitudes of Israel could be explained, that He was a being who regarded the material world and the men who had sinned against Him, with feelings of disgust and abhorrence that approximated very closely to those which were characteristic of the higher pagan gods. The divine presentation of which they were conscious was therefore no longer that of the true Creator of the material universe. For as the true Creator of the universe is naturally responsible for everything that He has created, it is inconceivable that He should regard with disgust and abhorrence His creatures, even though they are rebellious and sinful; for, after all, their capacity for rebellion and for sinfulness must be the result of certain elements whose existence is sanctioned in His own scheme of creation. The conception approximates in this respect very closely to that of the Brahman, and is widely opposite to that involved in the original vision of Jehovah. It differs from the conception of the Brahman only in this, that this attitude was not considered a permanent one; it was the specific result of the sin of the people, and it was understood that, after a certain time, if proper measures were taken to expiate that sin, the attitude would alter, and the divine being would once again become the loving Creator manifest in the original vision of Jehovah. The promise of the future thus became the hope and the sustenance of the Jew through all the vicissitudes to which the burden which he was carrying made him liable. But in the meanwhile, and until this redemption should declare itself, the worship of this altered deity imposed on the Jew a law which demanded from him as complete a sacrifice of the material happiness and welfare of humanity as the worship of any of the pagan

gods had done. This sacrifice was symbolised in a ritual as universal and all-pervading, as complicated, as mystical, and as sacramental as that of the Brahmins themselves; and in human relations they vented on every individual who was different from themselves, or who ventured in the least degree to infringe the letter of the law thus imposed, the full disgust and abhorrence which they conceived to be the attitude of their Creator towards sinful humanity. In other words, the divine impulsion which issued from the composite conception of the deity was that bitter sectarianism which made the cult of Jehovah and the Jews themselves so obnoxious to the cultured Greeks and Romans during the last two or three hundred years of the post-exilic age.

The original vision of Jehovah is admirably portrayed in the beautiful myth of the Creation constituting the first chapter of Genesis. Although clearly written by the same group of priestly editors who were responsible for the perversion of the great intuition in later times, there is no doubt that this document presents us with the intuition in its original form. For although it was written several hundreds of years after the chapters which describe Adam's great sin and degradation, it was purposely placed first by its priestly authors in the sequence of mythical narratives which form the basis of the whole superstructure of sacred literature, although there was already included in the story of Adam's sin an account of the creation of the world. It thus stands as a representation of the primary intuition of Jehovah before the great sin of Israel, typified in the story of Adam, had so altered the disposition of Jehovah towards His people as to lead Him

to impose the harsh law which, in the opinion of Nehemiah and his successors, was absolutely necessary to preserve the Jehovistic idea from complete extinction. The change in the disposition of Jehovah was the result of the sin of Israel. In the first chapter of Genesis, we see Jehovah as He was before or apart from the degradation of Israel. It is therefore from our point of view one of the most important fragments of the Old Testament; and it will yield to careful study a very clear indication of the essential significance of the great intuition to those who first became conscious of it.

In this chapter its authors are expressing themselves through the medium of an earlier myth of Babylonian origin. This form of expression, as all Biblical students are aware, is one very commonly employed in the literature of the Old Testament. It was indeed a peculiarly valuable method of expression; for although the Jews handled these myths very ruthlessly, and modified them very considerably in adapting them to their own purposes, yet the mental atmosphere in which they had originated always clung to them in a greater or lesser degree; and the representation of Jehovah thus depicted against a receding background of pagan ideas revealed itself in a perspective that constantly reminded the individual of His distinction and separateness from the supernatural world which men had hitherto worshipped as divine. And from our point of view, it is exceedingly fortunate that we actually possess the original myth on which the account is founded, so that it is possible for us, by contrasting the two narratives, to see clearly the points that its authors were emphasising.

The original myth is, in fact, the Babylonian myth of the creation which I have already referred to in a previous

chapter. There is a general consensus of opinion amongst Biblical scholars as to this fact. Indeed, several passages in the first chapter of Genesis might be to us absolutely void of meaning if we could not help our understanding by referring to the older myth. We might not understand the creation of light before the celestial bodies appear, for we know there is no light in the external world but that which is emitted by the celestial bodies; and the account of the separation of the waters into two equal masses above and below the firmament might be similarly unintelligible, for we know that no permanent collections of water comparable to the oceans exist in the sky; they certainly do not anywhere in the neighbourhood of Palestine, where for six months in the year you will never see a cloud. Again, the six separate phases in the development of the creation occupying six separate days might seem to us absolutely incompatible with the facts that science has established. But reference to the Babylonian myth at once dispels all obscurity. The light that appeared as the result of the first act of creation is the light emitted by the gods of the second stage of the religious development, typified in the figure of Marduk, the god of the rising sun; and the celestial bodies which later on appeared in the heavens are the greater gods which the religious consciousness revealed to the individual in the later stages of its development, that dwelt only in the celestial bodies, and not in the great number of material objects which were haunted by the demons and spirits of earlier times. The separation of the waters into two equal masses above and below the firmament is likewise the splitting of the body of Tiamat into two halves; as Tiamat was identified with the ocean, in the fearful depths of which she was supposed to dwell. Finally, the division

of the act of creation into a sequence of events occupying six days is obviously due to the fact that the original myth is written in seven separate parts, in six of which the account of the creation is consummated, whilst the seventh contains a hymn in praise of Marduk, the god who created man. In this way, the authors of the first chapter of Genesis affirmed in terms that would be well understood in the mental atmosphere of those days that all and everything that had come into existence throughout the six stages of development described in the Babylonian myth had been created by Jehovah and by Jehovah alone. These points of resemblance between the two narratives are of no importance whatever except in so far as they assure us that the later one was based on the Babylonian myth, and that the Jewish writers actually had this myth in their minds, if not actually before them, when they wrote the first chapter of Genesis. The real significance of this chapter lies in the points where the two accounts differ from each other.

Thus, in the first chapter of Genesis, the account is so modified as to eliminate from it the recognition of any gods but Jehovah, and each separate phase is specifically referred to and described with a monotonous and most significant reiteration as a creative act of Jehovah. The Babylonian myth contains elements which have no relation to the creation of the material world, and refer to developments in the supernatural world of the gods. The language signalling these elements is retained in several passages of the first chapter of Genesis, but the elements themselves are not regarded as supernatural; the language is simply used in a masterly manner to set forth in strong relief the infinite separateness and distinction of Jehovah from the pagan gods without any mention being made of

the latter. The record of happenings in the supernatural world of the gods is converted into a sequence of events in the creation of a material world by Jehovah, by using the symbolism of the pagan myth. In this manner the authors of Genesis degrade the gods from their high position as supernatural beings, and place them in relation to Jehovah in the same category of things as the objects and processes of the material world; and thus, in the mental atmosphere of the times, they set forth in strong relief the infinite separateness and distinction of Jehovah from the supernatural world hitherto revealed, and make it manifest that He alone was divine, eternal, and altogether transcendental.

Furthermore, the creation depicted in Genesis is that of the material universe, the world that is palpable to men's senses, and the one in which he lives his daily life. In one word, it is the world of objective reality. It is not the supernatural world which the gods inhabit, nor the mystical world opened up to man by his religious consciousness, nor the world that he might inhabit after death. The old Babylonian myth is principally concerned with a sequence of events in the supernatural world of the gods, and it is clearly a self-revelation of the development of the religious consciousness which I have described in the preceding chapters up to the point which the Babylonians had reached. In sharp contrast to this, the authors of Genesis declare the material universe as the only existent reality, and emphasise the fact that it is this material universe that Jehovah has created, and nothing else. It is the earth with its land and waters; the celestial bodies that furnish light and warmth to the earth, and determine its seasons; all the categories of things that live on the earth, each growing and developing after the manner of their

kind—that is to say, in the manner established in the natural order of things; it is all these components of the physical world, and they only, that are so carefully enumerated as existing, and having been created. Jehovah, in short, was the Creator of that which we recognise as the real objective world; and the tremendous significance of this revelation is set forth in strong relief against the receding background of pagan ideas furnished by the language of the older myth, which is used as the medium of expression.

Furthermore, this material world is good and beautiful. Jehovah takes an infinite pleasure in creating it, and rejoices repeatedly at its goodness and its beauty. It is therefore the result, in respect of everything that it contains, of the conscious exercise of his creative power directed to a purpose which He successfully accomplishes. Now there is nothing more foreign to the whole philosophy of Oriental paganism than the conception that the material world is a good and beautiful thing. According to this philosophy, the material world was not good and beautiful; every particle of it was infested with hideous and malignant demons, whose sole occupation was to afflict human beings with an infinity of misery; and the attitude of the higher pagan gods towards the material world was one of utter abhorrence and disgust. Brahman, for instance, although the creative figure in the Brahman trinity, was not the creator of the material universe; it had only come into existence through a flaw in his creative power. From the point of view of the Brahmin religious consciousness, indeed, it had no real existence. It was merely a series of unreal phantasms and illusions with which the demons tortured the minds of men; and the first thing that a Brahmin had to do in order to attain to the supreme

presence was to realise the fact that there was no such thing as the material universe, and to train his senses so that they should not perceive it. The only world that the Brahmin recognised as a reality, and the only world that the Brahman had created, was the mystical realm of a purely subjective ideation. It was this subjective world alone that the pagan religious consciousness recognised; it was this world that the gods created for themselves, and for those mortals whom they favoured. That which we recognise as the real material world they hated and abhorred. In sharp contrast to this, Jehovah is depicted as the true creator of the material universe, who actually glories in the fact that it is the material world, and nothing else, that He has created.

Finally, we come to what is perhaps the most significant point in this wonderful revelation. Jehovah creates men and women, but He creates them, not in order that they should worship and sacrifice to Him, but simply that they should enjoy and rule over this beautiful world that He has created. He lays no law on them except this, that they should make this beautiful world a terrestrial paradise for themselves by emulating in their mutual relations His own attitude to themselves. No student of comparative religion that I know of has gauged the tremendous significance of this great contrast between Jehovah and the pagan gods, especially the pagan gods mentioned in the Babylonian myth of the creation. It is not merely that Jehovah was a benevolent god—that is a matter of quite subsidiary importance, especially in view of the fact that there were amongst the pagan gods some who were benevolently inclined to human beings. The point is this, that since Jehovah did not create human beings in order that they should worship Him and sacrifice to Him,

it is clearly evident that the worship and sacrifice of human beings was not necessary to His existence. His existence was, therefore, something absolutely independent of and separate from that of human beings, or of the material world which He had created. It did not matter to Him in the least whether men sacrificed to Him; His existence was not dependent on their worship or their sacrifice. The existence of the pagan gods had been dependent on the worship and sacrifice of human beings. They had to be fed with the same food that nourished men, and they had to be sustained by an endless ritual of worship and sacrifice which finally deprived the individual of all joy in his earthly existence. Jehovah was absolutely different in this respect. His existence was independent of anything that human beings might do, and their worship and sacrifice was therefore not merely unnecessary but savoured of insult to Him. He was not like some of the pagan gods, benevolently inclined towards human beings in return for their worship and sacrifice; He was necessarily a loving God, because His independent and separate existence made it absolutely unnecessary for Him to saddle His creatures with the burden of His maintenance. And thus, without suffering any loss Himself, He was able to direct the men and women He had created to devote their whole attention to the material world and the material existence which He had given them. And as all the sin and misery that had come into the world was due to the worship and sacrifice that the gods demanded, the existence which He had thus provided for human beings was one necessarily free from sin and from misery. The motive force of the whole creation was one of love, and its beauty and perfection were to be consummated by the happiness of the individuals whom He had created in such a way as to be

capable of emulating in their mutual relations His own attitude towards themselves.

In spite of the subsequent perversion of the sublime vision, the literature of the Old Testament teems with indications that confirm this interpretation of the revelation contained in the 1st chapter of Genesis. With regard to the first point of this interpretation, that the Kingdom of God is this material world, and this material existence, the confirmation is so absolute and so generally admitted that it scarcely needs emphasising. Throughout the whole literature of the Old Testament, it is clear that the future life and all that relates to it stood quite outside the philosophy of its religion. I do not say that this philosophy denies the existence of a future life. The belief in a God altogether separate from this material world implies the belief in a state of existence separate and distinct from the material one; and nothing in this work must be taken to imply that there is, either in the religious or in the scientific view of things, any reason to deny the possibility, or even the probability, of a future life. But it is quite certain that the religious philosophy inculcated by the Old Testament is not affected in the very slightest degree by this possibility or probability. The future life is, indeed, scarcely referred to at all; certainly not in any of the ordinances received from the inspiration which revealed Jehovah. When we consider the fundamental importance of this belief in every one of the higher pagan religions, the way it is treated in the literature of the Old Testament cannot fail to strike us with a startling emphasis. The peculiarity could not have been due to the perversion of the original vision of Jehovah, for since all the pagan religions emphasised it, any effects due to the perversion must have operated by infusing this belief into the original vision

and not by obliterating it. Nothing can therefore be more certain than the indication afforded by the whole literature of the Old Testament that this peculiarity of the Hebrew religion was an essential feature of the revelation of the true Jehovah.

The attitude of Jehovah towards sacrifice indicated in the first chapter of Genesis is strongly emphasised in those old prophetic writings which were subsequently incorporated into the canon of Holy Scripture, but probably date from a time when the period of Racial inspiration was not extinct, and still survived amongst certain gifted individuals. According to these prophets, sacrifice had no place in their religion, and was rather of the nature of an insult to God. Amos makes Jehovah say: "I hate, I condemn your festivals and in your feasts I delight not. For when you offer me your burnt offerings and gifts I do not regard them with favour, and your fatted peace offerings I will not look at. Take away from me the clamour of your songs: and the music of your viols I will not hear." Repeatedly they assert that righteous conduct towards each other is the only service of men that is acceptable in the eyes of God, and as repeatedly He is proclaimed the loving Creator of all men, incapable of assuming towards His creation an eternal attitude of anger or hatred. In these prophetic writings the self-revelation, indeed, touches the profoundest depths of the situation. In some of the chapters of Isaiah, in particular, the inspiration rises to such a point of intensity that it includes within the vision of Jehovah a consciousness of the great importance of this revelation to the rest of humanity, and also a consciousness of the fact that it was this burden that Israel had to carry for the rest of the world that made her so weak and despicable among the nations. Down in the depths of

their self-consciousness, these prophets were inspired with a full sense of the great drama in which they were taking part. They felt, in a purely subjective manner, the operation of the will of God on humanity, and realised fully that although the cosmic process thus generated had brought sin and suffering into the world, its ultimate objective was the raising of humanity to a level of power and dignity far beyond that of any living creatures in the past. They felt that the knowledge of the true God which was the peculiar possession of Israel was absolutely indispensable to the due fulfilment of the great process, and they also felt that the position of Israel in this respect was unique. The inspiration which had revealed to her this knowledge was not one that could repeat itself in the succeeding ages; and as it was the unique privilege of Israel to possess this knowledge, so it was her bounden duty to remain true to it; although they fully recognised that their loyalty to the Jehovistic idea was the cause of all those internal dissensions which enfeebled them as a nation, and rendered them contemptible to the rest of the world.

CHAPTER XI

REVELATION OF GOD IN CHRIST

I HAVE argued in the last chapter that if the revelation of the true Creator was an important factor in the consummation of the Generic process, then it was inevitable that the revelation should take place. From the point we have reached in our demonstration of the great process it is easy to show that the revelation did subserve a useful purpose in it, and was, indeed, indispensable to the complete fulfilment of the development in progress.

The period of growth was at an end. The Generic process had, so far, added to the brain of the individual the substance of a new mind-organ, which had hitherto remained detached from the outside world. In order that the great process should completely fulfil itself, it was necessary that this Generic substance should enter into relation with the outside world, and become an instrument of objective intelligence and of civilisation. But the characteristics which the necessities of the period of growth had stamped on the individual were such as to render it exceedingly difficult for this further elaboration to take place. The period of growth had filled him with terror and hatred of the material world, it had engrafted on him the great Generic passions, and it had made him inhumanly selfish. The energy of the Generic development was now going to subside, and thus the force which had infused these characteristics into him was gradually going to lessen. But, on the other hand, the new mind-organ which was the very embodiment of all these characteristics, was going to come

into relation with the outside world, and thus become in an increasing degree susceptible to its influences. The outside world was full of influences capable of stimulating into renewed and heightened activity these very characteristics. The weakening of these characteristics, through the waning energy of growth, was more than compensated for by the increased liability to external temptation and stimulation. Now that the period of growth was at an end, and the necessities of the Generic process required the individual to enter on a new path altogether different in every respect from that which humanity had been treading for so many thousands of years, these characteristics became a serious and almost insurmountable obstacle to his advancement. They had been imposed on him, and were kept alive in him, by his religious consciousness; and as the latter was the most powerful of all the factors that controlled him, it was only his religious consciousness itself that could relieve him of his burden and determine his movement in the new direction.

As the energy of the Generic wave began to subside, the civilising influence of each Racial movement would once more become effective, and this would necessarily make for morality and for civilisation. Forasmuch as civilisation implies the harmonious living together of a large mass of human beings, and the unrestrained play of the passions unavoidably interferes with that harmony, and leads to constant friction and violence, therefore is morality an essential and fundamental obligation in every social system which is intended to promote the material wellbeing and happiness of mankind. But the reader must clearly understand that the civilising influence thus brought into play by each Racial movement would, in the circumstances, be very limited. In another chapter of this work, we estab-

lished the fact that the Racial process necessarily exercised an overwhelming influence on the individuals it affected, which, so long as it had nothing stronger than the animal egotism of the individual to contend with, was quite sufficient to convert the latter into a civilised being. In any society, therefore, which had not become infected with the great passions, and which had not become honeycombed with institutions hostile to the spirit of civilisation, the Racial process was sufficient in itself to determine civilisation. But matters were very different when the Archaic period of human development came to an end. The great passions had then become integral parts of human nature, so integral, indeed, that even when the religious consciousness did not produce them they were capable of being excited by the mere activity of his physical organisation. Human society had become honeycombed with institutions that were absolutely incompatible with the modern ideal of civilisation, and the ethical basis of these institutions had been so deeply stamped on the individual that it had become the very foundation of his conscience, and the determinant of all his actions and of all his feelings. In other words, the Racial influence had now not to contend only with the animal egotism of the individual, but with passions and with ethical conceptions that had been brought into being by a process which was as much more powerful than itself as its own influence was more powerful than that of the animal egotism of the individual; and these passions and ethical conceptions were reinforced, moreover, by a pagan religious consciousness which, although decaying, was still to remain for many ages the most powerful determinant of human conduct. It is obvious that, in these circumstances the Racial instinct alone could effect little improvement in the social and moral conditions of humanity. The mere fact

that it had to contend with such enormous difficulties would be quite sufficient to prevent it from even attempting to alter radically the existing conditions of things. For it must be borne in mind that the supreme object of the Racial instinct is, after all, simply to secure the cohesion, the safety, and the permanence of the community in which it operates. It was much easier to secure these objects by building up a social organisation which took these passions and these ethical conceptions for granted, and only modified and restrained them to the extent that the common good demanded; than to attempt to secure them by demanding from humanity the complete extinction of its old nature and the birth of a new one. And since it was easier for it to attain its supreme object by thus compromising with the tendencies and the institutions of humanity it naturally did so, because it was mainly concerned with the cohesion, the safety, and the permanence of the community. To attempt to operate in any other way would be to ensure a period of hopeless strife within the community, which could have no other result than to completely wreck its cohesion, its safety, and its permanence.

Moreover, the reader must clearly understand that the civilising influence brought into play by each Racial movement could only extend as far as the Racial influence itself. It therefore only attenuated the passions of the individual within the civilisation of his own particular community. It could have absolutely no influence on his attitude towards people of an alien race, or even towards members of his own race who lived in a different state. What it would do would be to create within each state a social organisation based on such an equitable interpretation of the law that it would cause the relations of its various classes to be governed by just that amount of justice, peace, and morality

which was necessary to secure the coöperation of all in the maintenance and the preservation of the state. The individual would necessarily consent to this organisation, and behave in sympathy with it as long as the growing period of his Racial movement lasted; but on the other side of his nature he was subject to the claims of a decaying religious consciousness which, because it was decaying, was capable only of inflaming his passions. He would have to find a vent for them somewhere, and thus war would become to him a necessary condition of his existence, without which he could not for long live in comfort. For in war as it was practised in ancient times, all the relations and obligations of civilised existence were completely suspended, and unlimited scope was afforded to the play of the passions. Thus every Racial movement, after the pagan religious consciousness had begun to decay, would bring about a state of things where the passions of humanity, suppressed in the internal relations of each state, and yet constantly kept alive by the worship of the gods, necessarily found a vent for themselves in a constant state of external warfare. But the passions would thus vent themselves only so long as the energy of each Racial movement was sufficient to maintain those civilised instincts and that social organisation on which was based the internal civilisation of each state. As soon as the energy of each Racial movement began to ebb away, and the resistance to the passions within the civilisation diminished, then these passions, finding easier vent for themselves within the peaceful relations of the internal civilisation, would necessarily recoil on the civilisation, and completely destroy the harmony of those relations. In each Racial movement, therefore, each phase of decay would produce not merely the cessation of development towards civilisation, but would actually result in a complete obliteration

tion of all the instincts as well as of all the material safeguards of civilisation which the earlier period had brought into being, and the final barbarism and savagery of social existence would be as profound as that from which each Racial movement started. This state of things is strikingly exemplified in the history of the Racial movements that immediately follow the critical point in the historical perspective of human evolution. In the Greek, in the Roman, and in the Mohammedan Racial movements we have in each case in the earlier period an exquisite internal civilisation accompanied by an incessant state of external warfare, and a later period in which the internal civilisation entirely disappeared under the assaults made on it by the turbulent egotism and the great passions of humanity; and at the end of each movement, the people affected in each case were not better off in everything that relates to material civilisation and culture than they were when the movement first started. Thus it is clear that the civilising influence of the Racial Movements in the Modern phase of human development could not by itself permanently rescue humanity from the corruption and the disintegrating influences of which it had become the prey at this point in the world-drama of human evolution; far less support a continuous progression towards a level of material civilisation and culture such as appears to be well within the possibilities of future achievement at the present day. In the absence of some power emanating from the religious consciousness itself, and invested with as universal and absolute a prerogative over human action as that of the pagan gods, but differing from theirs in being directly and overwhelmingly antagonistic to the play of the passions, the disruptive influences must have inevitably continued to gain the upper hand, and human beings, separating further and further away from each other,

must have drifted more and more into the state of nomadic savagery; finally to sink, when the last Racial movement of the whole Generic process had come to an end, into the solitary and brutish condition which is characteristic of many species in the animal world. For the grace and refinement of human beings is entirely due to the qualities in them that make for civilisation, and their intelligence, dependent as it is for its maintenance as well as for its development on human fellowship, would soon shrink and atrophy in a state of social deprivation.

Moreover, in order that the necessary revelation should prove efficacious, it was, in addition, necessary that it should effect itself in a way capable of salving humanity from the consciousness of its own sinfulness. In the new era of development that was now beginning, a mental change was about to take place in the individual, which was going to fill him with new ideals and aspirations. These new ideals and aspirations were going to have the effect of making him realise that his whole nature was a seething mass of moral corruption, in which nothing that was not sinful could live. This nature was born with him, and throughout his whole life he felt it overwhelmingly preponderant. The more the civilising influence of each Racial movement operated on him, the more would he feel that he was absolutely incapable of fulfilling its requirements, and the more would he become conscious of the weight of the burden that stifled the new life that was manifesting itself in him. In other words, the spiritual redemption of humanity was necessary before the Racial movements, or even the new revelation of the religious consciousness, could have any effect in saving humanity from the abyss.

But the reader who has followed me so far will see that, from our point of view, the only chance of such a cataclysm

happening would lie in a possible failure of the energy of the Generic Organism. Provided the energy of the Generic Organism did not fail, and it was able to fulfil its development, then such a cataclysm could not possibly happen, simply because the unity of the Generic Organism makes for unity among all the peoples which it permeates just as much as the unity of the Racial organism makes for unity among the peoples of any particular race. There would therefore be fundamentally immanent in the Generic process from its very commencement a tendency to unify the great growth of humanity it affected in the bonds of one common civilisation which, like that produced by each Racial movement, would be based on a loyal recognition of the principle of reciprocity in social relations, and capable of assuring the material interests and happiness of the individual. This unifying force would be inhibited in the early stages of the development, by the fact that the latter had to be propagated through a series of Racial movements, and that the necessities of this mode of propagation made the growth of the great passions inevitable; but it would be bound to declare itself before the energy of the Generic process began to ebb away, and establish in human consciousness a determinant sufficiently powerful and sufficiently universal to effect its purpose. This necessary determinant was none other than the revelation to humanity of the true Creator of the Universe; a God who, because He was the true Creator, was necessarily a God of Love. The impulse that sprang from this revelation would necessarily affect the whole of the religious consciousness of the individual, not only in his relations with men and women of his own race and nationality, but also his relations with those who were alien to him; and it would continue to operate after the energy of each Racial process had ebbed away, and its civilising influence

had come to an end. Thus it is evident that in submitting itself to His divine prerogative, the religious consciousness of man would surrender itself to a determinant which was fully capable of effecting the desired attenuation of the great passions. For the desire of an individual not to hurt his fellow creatures necessarily curbs the passions in him, and when this desire sways his whole being with the overwhelming force of a divine impulsion, then the passions must necessarily dissolve into such shadows of their elemental selves that, though they can heighten the pleasures of social intercourse, they cannot hurt it. It was this revelation, therefore, that was absolutely necessary in the course of the cosmic process if the Generic Organism had to fulfil its development, and to succeed in expressing its unity in a correspondingly unified condition of the whole growth of humanity which it brought into being. It was this necessary revelation of God that embodied itself in the figure of Jehovah. The reader must clearly understand that if God does not really exist as a supreme Being or creative power having an existence entirely separate and distinct from that of any particular process in Nature, then this revelation could not have taken place. The utmost that the new mind-organ could have revealed would have been a single supreme God who possessed all the qualities, and the disposition, and the essential nature of the pagan gods, such as El-Shaddai, the early god of the Hebrews, undoubtedly was. For the subjective phase of consciousness can only reveal that which actually exists, and the fact signalled in consciousness by Jehovah was as much a reality as any of the other facts registered in consciousness by the development of the new mind-organ. The very fact that it has been so difficult, if not impossible, for humanity to grasp the truth signalled in the conception of Jehovah that

the true Creator of the Universe is a loving God, who does not need the worship and sacrifice of human beings, shows how foreign the conception is to the human mind. Scarcely had the period of Racial inspiration which produced the great intuition come to an end than the Jews themselves became incapable of retaining a distinct impression of its substance. The same astonishing incapacity manifests itself clearly in the early Christians themselves. They were quite ready to die in vindication of their belief that Christ was the Son of God; but they failed utterly to keep in mind which or what God it was that Christ was the son of—hence the rapid drift of Christianity into Paganism. And this proves beyond all doubt that the fact signalised in consciousness by Jehovah was not something taking place in the human brain itself; it was a great objective reality existing outside the human brain, which the latter could only feel subjectively at one particular point of its development.

The recognition of the true nature of the original vision of Jehovah lights up with a brilliant significance the revelation of God which manifested itself in Christ some 500 years after the end of the period of Racial inspiration which had brought the great intuition into the world. The point of view that it opens out compels one to acknowledge that Christ was, in very fact, the expression in flesh and blood of that original idea which, for the Jews, was the beginning of all things. In this sense, and He clearly defined the expression in this sense, He proclaimed Himself to be the Son of God, the man in whom all men could see the reflection of the Heavenly Father. In thus professing to represent in Himself the Heavenly Father, Christ gives us a vivid representation of God which is more perfect in its rendering

of the original vision of Jehovah than that contained in the Old Testament.

The God whom He reveals to us has three essential characteristics. One is, that He is full of love for the human beings whom He has created. This love is not dependent in any way on the worship or the sacrifice that human beings render to Him; He is not benevolent towards them in return for their worship and sacrifice; His love springs spontaneously from the fact that He is the true Creator and the Heavenly Father. His love is not affected even by the fact that a man is a sinner, a breaker of the sacred law, or through some infirmity or disease an outcast from respectable society. The God whom Christ reveals to us accepts, as the true Creator, the responsibility for all the blemishes that human beings are liable to; whatever is, has happened through His creative power, for His own purpose, and He will not allow any man to be considered a pariah on account of his imperfections, nor is he to be damned to all eternity for any sin. Greater love and tenderness, indeed, is shown towards those who suffer from imperfections and blemishes than to those who are perfect; for the former have suffered much more through the cosmic process for which the Creator is responsible than the latter. And above all, no consideration for his own purity, for his own safety, or for his own spiritual development, must deter a man from mingling with the world, and with everything that is most debased and corrupt in the world. Christ Himself associates with publicans, with harlots, and with sinners of all kinds; He touches the leper and thereby becomes Himself an outcast; and in many different ways He shows His absolute disregard of St. Paul's aphorism that evil communications corrupt good manners. The love that Christ reveals in Himself is therefore in every particular the at-

titude of the true Creator of the material world. There is nothing like it in any other religion or in any other religious teaching.

The second essential characteristic of the God whom Christ reveals to us is, that He does not need the worship and the sacrifice of human beings. This second characteristic is as clearly emphasised in Christ as the first, but the conception is so incompatible with the development of Christian doctrine in the early centuries of our era that its expression has suffered much more than that of the first, and has, indeed, been so blurred in the Gospels that it is liable to be missed altogether, even by a serious student of the Bible, if he happens to be ignorant of comparative religion, and therefore unaware of the main difference between Jehovah and the pagan gods. The indications, however, are quite clear. For example, He repeatedly breaks the Sabbath, on one occasion in order to perform a humane act, on another simply to allow His disciples to satisfy their hunger; and the significance of this breaking of the Sabbath cannot be exaggerated. The observance of the Sabbath was the very corner stone of the whole system of ritual and sacrifice in which the worship of God expressed itself in later Judaism. To do anything that was not in the nature of an act of worship on the Sabbath, even to perform the most necessary, meritorious, or noble action, was a deadly sin from the point of view of this later Judaism. If the alternative presented itself to a man of enduring the most dreadful calamity or of breaking the Sabbath, he was compelled by the law to endure the calamity, whatever it might be, in preference to breaking the Sabbath. To such a point of intensity did this philosophy reach that in their recent history a heroic band of Jews, who had hitherto successfully resisted every assault, had actually allowed themselves to

be butchered in cold blood and their sacred temple to be destroyed rather than break the Sabbath by defending themselves on that holy day. Thus in the observance of the Sabbath was centred and emphasised the whole spirit of that law of sacrifice of the human being to the worship of the gods, which was the distinctive feature of every pagan religion, and which had also become predominant in later Judaism. The breaking of the Sabbath by Christ is therefore an act of the very greatest significance. It can mean nothing less than that in the view of Christ the whole of that law was condemned, and that He considered it as something of the nature of an insult to God. In the same way He speaks disparagingly of the Temple and its sacrifices. He tells His disciples that if they must worship, they should do so in private and not in public, and that if they must pray they should do so shortly; and in one most valuable passage He emphatically affirms it is not the one who worships, but the one who emulates in his daily life the attitude of the Creator, who is worthy of commendation. And He was crucified for His attitude in this respect. This fact proves that this part of Christ's teaching was very strongly emphasised by Him; much more strongly than appears from the casual reading of the Gospels. The new law that Christ enforces and identifies with His revelation of God is indicated in clear and unmistakable terms: "Thou shalt love thy God with all thy heart, and thou shalt love thy neighbour as well as thyself." To love God, not necessarily to worship God as the Jews worshipped Him, or as the pagans worshipped their gods; and certainly not to worship Him in any way that might be productive of the slightest injury to any human interest.

And last, but not least, the God Whom He reveals to us is the Redeemer of humanity. This conception of God as

the Redeemer was necessarily an integral part of the original vision of Jehovah; for as in this vision, God is the sole Creator of the Universe, He is necessarily responsible for the sin which He has sanctioned in His scheme of Creation. The recognition of this would necessarily salve the individual from the consciousness of his own sinfulness; it would lift the load of responsibility from off his shoulders, and leave him free to follow out, with hope and energy, the new path that had been marked out for him. The Jews had never clearly understood this element in the original vision of Jehovah, because at the point of the great process at which they stood the mental change, which rendered spiritual redemption necessary, had not occurred. They were absolutely unaware of that burden of original sin which later on tortured the minds of the Greeks and Romans, simply because the mental change which effected itself in the Greeks and Romans had not effected itself in them. They fully understood that Jehovah was the Redeemer of His people, but the act of redemption which they expected was an external act, and not an internal one. They believed that they had been created perfect, and that their fall into sinfulness had been the fault of an external act on their part, which could be compensated for by other external acts. Hence their conception of salvation through the strict observance of a law which related to external acts. It was Christ, and Christ alone, Who revealed the true meaning of the promise of redemption contained in the original vision of Jehovah. Revealing in Himself the Heavenly Father, He makes God Himself responsible for the sinfulness of humanity, and goes to His death in order that everyone who sees in Him the Heavenly Father shall be relieved of responsibility in this respect, and shall feel himself capable, with God's help, of leading the new life

necessary for the due fulfilment of the Generic process.

Now this method of representing the promise of redemption in the original vision of Jehovah may have been faintly adumbrated in some of the prophetic utterances where the inspiration reaches its highest point of intensity. It is not at all incredible or unlikely that these passages have the meaning which has been generally attributed to them; for, after all, it would only require a sufficient intuition of what was actually happening in the history of mankind to suggest the true form in which the promise of redemption was to be fulfilled: and the Jewish Racial movement stood just at that point of the Generic process where the meaning of both the past and the future might possibly be grasped by a genius of exceptional intuitive power. But it is absolutely certain that it was altogether foreign to the ideas of the Jews in general, and especially to the whole spirit of the later Judaism in the midst of which Christ lived. Not only were the Scribes and Pharisees who hounded Christ to His death wholly unconscious of the fact that they were thereby fulfilling and giving effect to His claims, but His own disciples were so shocked and dumbfounded at the degradation that was happening to the man who had professed to reveal to them the Heavenly Father that for a time they forsook Him and denied their allegiance. And even afterwards, when the belief in His resurrection drew them together again, and filled them with fresh hope, they could not understand that what had so shocked them was, in truth, the act of redemption; and they went on waiting patiently in the full belief that Christ would appear again, this time with power, to perform the act of external redemption which they were expecting. There was only one Jew of those times who grasped the full significance of what had happened to Christ; that Jew was Paul; and he understood be-

cause he knew what was going on amongst the Greeks and the Romans, and what they were trying to express in their religions and philosophies. As a matter of fact, at that time the mental change that was to be the first step in the regeneration of humanity had already effected itself amongst the Greeks and the Romans; and they, although completely ignorant of the Jehovistic revelation, were trying to embody, in terms of their religious consciousness, their intuitive sense of the real thing that was happening within them. Now the astonishing fact is, that although Christ was absolutely ignorant of all that was happening amongst the Greeks and Romans, and although the world in which He lived was hermetically sealed against the intrusion of any such alien influences and knowledge; although He was the simple, ignorant son of a carpenter, brought up throughout His whole life in the rigid ritual of Judaism; yet in His life and death He gave a representation of the expected act of redemption which was entirely foreign to the Jewish conception, and was so identical, in all its main features, with that which the Greeks and Romans were trying to embody in their various Mysteries, that they could be expressed in exactly the same terms. In other words, the life and death of Christ completely and perfectly symbolised the first step of the process of regeneration that was about to effect itself in humanity. And the moment that Paul grasped the significance of this fact, he necessarily became convinced that the man whose followers he was persecuting was in reality what He claimed to be, namely, the Messiah in whom the redemption of humanity, through God's providence, should be made manifest. For in thus fulfilling in Himself the act of redemption in the Gentile meaning of the term, Christ fulfilled at the same the expected function of the Jewish Messiah. It was probably the sudden realisation of this su-

preme fact, which it was so difficult for the disciples to grasp at that moment, that gave rise in Paul's mind to the brilliant psychic illumination which revealed to him the figure of Christ as the Redeemer. In Paul's view, Christ was primarily the Jewish Messiah, the Son of God who, by securing the remission of the sins of the whole of humanity was to save the children of Israel from their external difficulties. That this is so is clear from the fact that he always represented Christ as the promised Messiah of Judaism, and that it was to the Jews that he made his first appeal. There would have been no sense in making this appeal to the Jews if Paul had only represented Christ as the Redeemer that the Gentile world craved for. He, of all men, must have known that such an appeal could have no effect. What he tried to make them see was, not only that Christ was the Redeemer promised in the original vision of Jehovah, but that if they accepted Him as the Messiah, their acceptance would inevitably lead also to the long promised redemption of Israel from its external troubles. And Paul was right; for if the Jews had accepted Paul's message, Jerusalem would not have been destroyed and, later on, when Christianity triumphed over all its competitors, that city would have become the centre of Christendom instead of Rome, and the Jews themselves, as the originators and the guardians of the triumphant religion, would have attained to that position of world supremacy which they expected the Messiah to secure for them. It was only when he found his efforts were of no avail, that not only the Jews but even the disciples of Christ could not be made to see that which he saw so clearly, that he turned away from them and sought the fulfilment of his mission amongst the Gentiles alone.

It is not difficult for us to see the origin of St. Paul's point of view. He was born and bred in Tarsus of Cilicia,

and this place was a great centre of Mithraic worship as well as of Greek philosophy. At this time Mithraism had not yet begun its victorious onslaught on the Roman Empire, but it was just preparing itself for the task; and Tarsus of Cilicia was one of the centres where this preparation was taking place. As a Jew and a Pharisee, Paul knew that the original vision of Jehovah was pregnant with a promise of redemption for the whole of humanity, which included within itself the specific salvation of the children of Israel from their external troubles. But his early surroundings had made him aware of the cry for salvation which had arisen from the Gentile world, and they must have also given him an inkling of the fact that whatever sect succeeded in satisfying this cry would necessarily win for itself the hegemony of the Roman world; for the intellectual atmosphere of Tarsus, where the Mithraic priests were so busy preparing themselves for the competition, must have been full of the suggestion. He had never known Christ in the flesh, and the conception he formed of Him was altogether derived from his own observation of Christ's personal influence on those disciples whom he, Paul, was engaged in persecuting. He saw that the belief in Christ rendered men capable of surrendering all the joys of life, and even of suffering torture and death. It drew them away, and made them entirely independent of this material world, and lifted them into a transcendent sphere of devotion wherein nothing had the slightest effect on them but the claims of their religious consciousness. But these very men who were so willing to suffer for their belief could not explain why Christ had died. This fact was the weak point in their armoury, and we may imagine Paul continually taunting them with the question, and asking them to explain how they could reconcile the death of Christ with their belief that He was

the Messiah. But this question so often asked necessarily caused the different elements in Paul's consciousness to converge to a single point; and the result was the conversion that is so admirably depicted in the IXth chapter of the Acts of the Apostles.

But the point that I wish the reader particularly to grasp is, that it was only through thus bringing about this revelation that the cosmic process could properly fulfil itself. The revelation of God in Jehovah is an integral part of the whole Generic process. Without it, this Generic process could not fulfil itself. God has not revealed Himself to us in what we call a miraculous manner. He could not do so, for as He is the Creator of the material world and all its laws, He would be hiding Himself from us, and not revealing Himself to us, in the breaking of any of these laws. But as He governs the whole world through the operation of the natural laws which He has established, so He has revealed Himself to us in the natural course of events, because without that revelation the Generic process could not fulfil itself. And according to our postulate, the revelation of God to humanity is not in any sense a supernatural event, or an event that is opposed to the natural order of things, or an event that infringes in the slightest degree the laws of nature as they have been established by science. It is, on the contrary, the necessary result of a natural process which can be described in scientific terms, free from ambiguity; and which could never have fulfilled itself without that revelation.

BOOK III

PERIOD OF SUBSIDENCE

CHAPTER I

THE GREEK AND ROMAN RACIAL MOVEMENTS

WE have now done with the Archaic period, and I propose in the next two chapters to show very briefly and concisely that our theory holds the key to the whole of the subsequent progression of humanity. The theory postulates a progressive subsidence in the developmental energy of the Generic Organism; and it was this subsidence that determined the course of events.

In the Greek and Roman Racial movements history gives us notice, with almost explosive violence, of the critical turn in human affairs. Not even the most casual observer could fail to understand that a new era had commenced in the evolution of humanity. In the first place, there was a palpable weakening of the power of the religious consciousness. In its highest form, this religious consciousness expressed itself in the Mysteries, a secret and sacramental form of devotion which exercised very little influence on the general current of human activity during the growing periods of the Greek and Roman Racial movements, and only became widely prevalent and of considerable importance when the energy of each one of these Racial movements was decaying. So lost in the other activities manifested by these Racial movements in their periods of growth is this highest expression of the religious consciousness of the Greeks and Romans that, in spite of our extensive knowledge of both these civilisations, very little attention has been paid to them, and their significance has never been properly estimated. The gods who were most widely wor-

shipped during the periods of Racial growth were simply animistic conceptions of the facts and processes of Nature; very inferior in the scale of divinity to the deities of the Persians, Brahmins, and Jews. They were not in any way the expression of the subjective change that was taking place in the Greeks and the Romans, nor did they dominate these two Races as the Oriental religions had dominated the Races of the Archaic period. In the second place, there was infused in every objective idea a new and brilliant spirit; and it is this characteristic which separates these two Races most clearly from the Oriental nations which preceded them. In them the higher intelligence obtained its first glimpse of Nature, and this glimpse was full of the delight and rapture which accompanies a fresh sensation. Every object not only gave them pleasure, but awoke in them an ideal sense due to the fact that it was perceived by a mind-element which was itself a unit of consciousness in which the spiritual imagination reigned supreme. It was this fact that gave to the Greeks that power of artistic appreciation and expression in which they have had no rivals. Their gods retained much of the wild and immoral nature which they originally possessed, but they could offer but a feeble resistance to the nascent impulse which made for objective development and material civilisation and culture. In every direction we see this impulse manifesting itself, and manifesting itself with a special success because it was nascent. Even the gods were subject to it, and became clothed afresh in attributes somewhat more compatible with their new surroundings. Following them came the Roman Racial movement, in which the objective development of the intelligence attained a still further stage. The Romans no longer paused to survey with delight the world that was revealing itself to them.

They advanced unhesitatingly to possess it and to rule over it. Their higher intelligence made them the great administrators they were. And amongst them the civilising influence of the Racial movement was so triumphant that their gods, although derived from the same low origin as the Greek deities, were compelled to officiate as presiding geniuses of all the activities that make for the maintenance of the civilised state. Thus, rising sharply out of the world of Oriental barbarism, we see these two magnificent civilisations appear in all their grandeur; exhibiting many features of excellence which we still, in spite of the two thousand years that have elapsed, can scarcely emulate.

The meaning of this startling phenomenon is clear. The inspiration which had given rise to a progressive development of religion through the Archaic period was dead. The growth of the subjective intelligence which had given birth to these religions was at an end. The energy of the cosmic process was beginning to ebb away; and the intelligence which had hitherto been maintained in separation from the external world by the internal vigour of growth, had now to become objective, and surrender itself to the stimulus of the outside world if it were to maintain its vitality and escape atrophy. Freed from any intense religious domination, it was able to do so; and the whole energy of these two Racial movements expended itself in the production of objective ideas, and in the development of material civilisation and culture.

But this new development of objective ideation led to no extension of the grasp of humanity over the forces and materials of Nature. The Greeks and Romans simply revived and reorganised all the knowledge of Nature that humanity had possessed before, and applied it with an energy and intelligence which excite our admiration. But

they did not add one single fact to the sum total of human knowledge. There is nothing in their material equipment, or in their knowledge of Nature, that indicates that they discovered anything that was not known to the Early Dynastic Egyptians three thousand years before. It was, indeed, from that more ancient civilisation that they obtained all the bases of their material knowledge; they handled this knowledge in a very ingenious manner, but they did not add anything to it. And the moment they tried to rise to a higher level of generalisation in their grasp of ideas, they lost their grip over the material world altogether, and drifted into a chaotic mysticism which was far less truthful than its Oriental prototype. And our theory has to explain not only the obvious weakening of the religious consciousness and the brilliancy of objective ideation, but also that strange limitation of objective ideation which is characteristic of them. It has to explain, in other words, why there occurred none of that growth of scientific knowledge amongst the Greeks and the Romans which is such a characteristic feature of the present day.

The situation will become quite clear if we refer to the Diagram IV made use of in Bk. II Chap. VIII. During the whole Archaic period, the ganglion A had been kept separate from the cell-group D by the developmental energy of the Generic Growth. The growth of the Generic Organism reached its zenith in the Hebrew Racial movement. As soon as its developmental energy began to ebb away, the relations between A and cell-group D were naturally profoundly altered. A was no longer capable of suppressing the psychical activity of cell-group D; and in the absence of this inhibitory influence, and because of the continued block in *a*, the current of energy liberated by the stimulation of cell-group D, would tend to

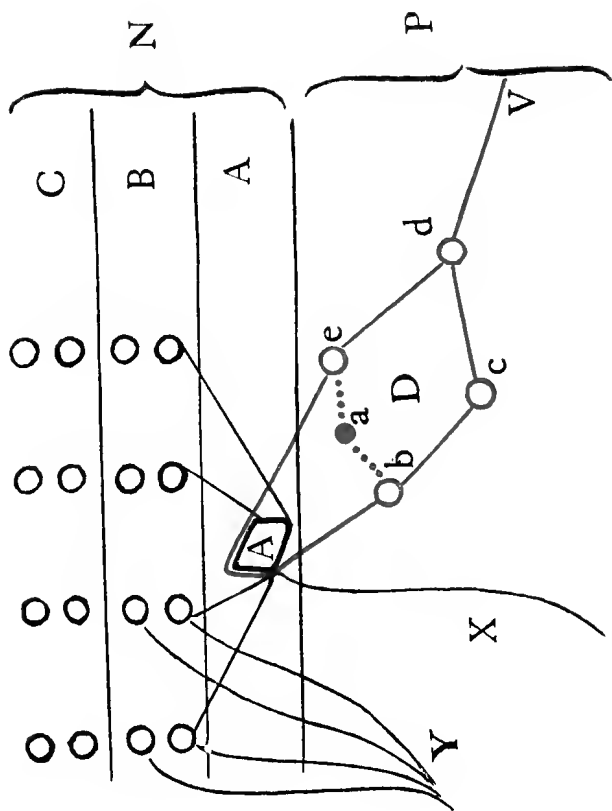


DIAGRAM V.—Inclusion of Cell A in Circuit of Cell-group D.

pass directly from *b* and *e* to A. As a result of this, definite channels of communication would be established between these ganglia, and A would be gripped and drawn down into the circuit of the cell-group D. The physiological condition would then become that depicted in Diagram V, which represents the inclusion of A within a cell-group which was originally wholly Palæogynic. In consequence of the change A now became an objective mind-element. The sensuous stimulation which reached D passed through A and affected it in the same way as it did any other cell of the group. The only difference between A and the other cells of the group was, that stimulation produced a much more powerful result in it than in the others, and thus its effect in consciousness was supreme. It became the sole representative in consciousness of the whole group. The enormous energy thus imparted to objective ideation was the factor that determined the character of the two Racial movements. The whole energy of the Racial movement, in fact, expended itself in producing the result, and in establishing its effects in all its bearings on the national existence. The psychological situation was that signalled in Plato's doctrine of ideas. Every objective idea had within it a divine element which was a spiritual replica of the material figure, but far surpassed it in beauty, goodness, and power. Behind this array of divine elements, and taking no part in the material world, lay that deified unity which was the highest embodiment of the self-consciousness of the individual.

This completely explains both the declension of the religious consciousness and the brilliant illumination of objective ideas. We have still to account for the singular limitation of these objective ideas. In order to make this clear, I will first show how it was that the dropping of the

cell A into the physiological circuit of cell-group C would eventually, although it did not do so at that period, enormously increase the intellectual capacity of the individual, and gradually enable him to develop that extensive grasp over the forces and materials of Nature which he possesses to-day.

The intellectual capacity of the individual is obviously dependent on the number of presentations that his consciousness is capable of grasping and of handling at one and the same time; for the larger the number of data which he is able to compare in arriving at his conclusions, the more correct will these conclusions necessarily be. And in order that these data should be capable of so re-acting on each other in all their bearings as to furnish the conclusion which is necessarily representative of their differential value, it is necessary that all these data should be present at one and the same time in consciousness.

Now this power of attention is strictly limited; it varies with different people; but in every person it is a strictly limited quantity. The mind can only attend to a certain number of presentations at one and the same time. We may put it in this way: that only a certain number of ganglia can, at one and the same time, enter completely within the sphere of psychic illumination.

The moment this is granted, the demonstration becomes easy. For, as I have already explained, ganglion A becomes by reason of its virginal energy the sole representative in consciousness of the whole cell-group D. Thus the whole content of the idea expressed by cell-group D revealed itself through the psychic illumination not of five cells as before, but of only one. It is therefore obvious that by the inclusion of A in the cell-group D, the intellectual capacity of the individual became five times as

great as it was before the Neo-andric development. He became able to hold five times as many presentations at one and the same time in his consciousness, and it was through this enormously increased capacity for comparing the behaviour of objects in Nature that he finally discovered the properties of materials and the forces of Nature of which the Palæogynic mind-organ had been ignorant.

But this larger field of comparison would involve the synthetic handling of a great number of Neo-andric ganglia. All these ganglia would have to be brought into relation with each other, and their differential values accurately adjusted and registered before the larger field of comparison could yield the results of which it was capable. It was only by the progressive inclusion of cells higher up in the Neo-andric mass marked B in the diagram that this building up of larger centres of ideation could be effected.

Now it is just this synthetic organisation of cells higher up in the Neo-andric mass that did not take place in the Greek and Roman Racial movements. All that happened was the dropping of the cell A into the physiological circuit of cell-group D. It was because of this that the range of objective ideation was so limited, although brilliant, and did not progress to the discovery of new facts and new laws in Nature. This is certain, because of the very fact that there occurred no religious effervescence during the growth of either of these Racial movements. In this respect these Racial movements were unique in the history of humanity, for all other Racial movements have produced as part of their growth a strong religious effervescence. In neither of these two movements did the Racial inspiration affect any of the great geniuses that they produced in a religious sense. It vented itself in the production of poets, artists, philosophers, legislators, generals, and administrators, but it did

not produce a single man capable of founding a Racial religion, or capable of rehabilitating into some higher form their inherited religious ideas. It is, indeed, this complete absence of religious effervescence in both of these Racial movements that makes the new departure in human evolution so clear to us. And it is obvious that if there had been any synthetic organisation of the higher cells of the Neo-andric mass, it would inevitably have produced that religious effervescence which was absent. This synthetic organisation involved intense activity in a layer of cells which was altogether Neo-andric and subjective; and it was inevitable that any intense activity in this layer of cells should produce, at the same time, a great effervescence and recrudescence in the religious consciousness. For these cells were, in their subjective state, essentially religious cells, capable initially of giving rise only to a religious consciousness. And when this synthetic organisation did take place in the two Racial movements that succeeded the Roman, it did, as we know, produce in each case a very strong religious effervescence. In both the Mohammedan and in the Mediæval Catholic Racial movements which immediately succeeded the Roman, the effervescence of the religious consciousness was, from the first, the dominant feature of the development; and it was necessarily so because it was the higher cells of the Neo-andric mass B that the development was organising in relation to A. But during the Greek and Roman Racial movements, the only thing that happened was the dropping of the ganglion A into the clutches of the cell-group D. There took place no organisation of the higher Neo-andric cells, and the change therefore effected itself without any effervescence of the religious consciousness.

But it was only during the growing periods of the two

Racial movements that the development which the Greeks and the Romans were undergoing made them independent of the oppressive force of the religious consciousness. As soon as each of these Racial movements had passed its zenith, the tendency towards material civilisation and culture got gradually weaker and weaker, and the religious consciousness regained its ancient predominance. But in neither Race was the religious inspiration sufficient to produce by itself a subjective presentation of the particular phase of the cosmic process through which each was passing. Even the Greeks, despite their pride and their pre-eminence in the philosophic handling of ideas, only succeeded in embodying this presentation in their Mysteries by the use of alien cults, which they absorbed and adapted to their special purpose when the necessity arose. The Romans, on the other hand, had been made to feel their weakness in religious philosophy at an early period in their history. They had, at the very beginning, compelled their own gods to become very much more civilised than those of the Greeks, but in this process they had so emasculated them that these deities completely lost the power of inflaming the religious consciousness; and in moments of great emergency they felt the lack of something capable of stimulating into activity that tremendous reserve of universal will-power that lay in the religious consciousness. It was because of this that, from the time that their power was nearly shattered in their conflict with the Carthaginians, they began to import from the various countries of the East new gods; and they found in this worship of the Eastern gods that stimulus which the older Roman gods were incapable of supplying. This worship of Eastern gods continued over 200 years before the Roman Racial movement reached its zenith; and during this time they had come to rely entirely

on these Oriental cults for the proper expression of their religious consciousness. But in order that these cults should appeal to them, it was necessary that they should undergo such modification as enabled them to express in themselves the subjective change that was taking place in the Romans; and the more each one of these cults was capable of expressing this subjective change, the greater was the favour and the recognition that it won.

I have already indicated the subjective change that was taking place in the individual during these Racial periods; but the reader must further bear in mind that since the paralysing effect of the religious development had come to an end, and the civilising influence of each Racial movement was in the ascendant, the moral influence exerted by the stimulation of A during the period of growth of each Racial movement was altogether different from what it had been during the Archaic phase. Just as it had been through A that the necessities of the Generic Organism had declared themselves, so now it was through A that the necessities of the Racial organism manifested themselves to the individual. Thus, in the new phase of the cosmic process, A had become the chief instrument and the ultimate determinant of the moral as well as of the social and intellectual regeneration of humanity. Expressed in terms of the religious consciousness, a figure that originally and essentially belonged to the category of the divine had come down from heaven, and had become an integral part of material humanity; and through this degradation of the divine in the material the salvation of the world was effecting itself, or would effect itself in the future. The reader will easily recognise in this conception the central theme of all the great religions that struggled for the mastery of the Roman world when the latter was decaying and

despairing of civilisation. What I want him to bear in mind especially is the fact that this conception was trying to find expression in many of these religions long before the advent of Christianity. It is admirably portrayed in the central myth of the Gnostic religions. In this a great goddess is represented as coming down from the regions of light and trying to ensnare the princes of darkness that govern the earth, by means of her sexual charms. Instead of her getting the better of them, she falls into their clutches, and is dragged down into captivity in which she suffers for a long time the vilest form of degradation; and it is through the sexual degradation of this transcendent embodiment of divine light and power that human salvation effects itself.* The same conception was the main theme of all the Greek Mysteries, both Eleusinian and Dionysiac; it was the very substance of the Roman Mysteries associated in later times with the cults of Isis, Cybele, Attis, and many other alien deities. And it attained a less outrageous expression in the Mysteries of Mithra, before it was finally most perfectly embodied in the Christocentric religion of St. Paul.

The Greek and Roman Mysteries may be grouped into two categories, which reveal the two consecutive stages of the one process that was taking place. The first category is typified by the Eleusinian Mysteries, and the second by the Dionysiac. It is, of course, impossible to study these Mysteries with any profit unless we are capable of placing ourselves mentally in the exact position of the Greeks and Romans who initiated them. Like all other expressions of the religious consciousness in past ages, they are purely subjective, and we cannot understand them unless we, first of all, know what it was that these people were trying to

* Encyclopæd Britann. 11th Edition, Art. Gnosticism.

express in them. The reader will see that in the light of the psychological situation which we have postulated, the significance of these Mysteries becomes exceedingly clear, and confirms in a most brilliant manner the truth of our theory.

If we turn to our Diagram we see that what had taken place was the pulling down of cell A into the circuit of Palæogynic cell-group D. A had been in past ages the passion element of the Neo-andric mass. Through this event the regeneration of humanity and of the material world had taken place; whilst the upper layers of the Neo-andric mass had become correspondingly impoverished and incapable of maintaining their ancient supremacy. There was therefore confusion and despair in the upper regions as the result of the fall of A into the clutches of cell-group D. But as the result of this exclusion of the passion element from the Neo-andric mass, the religious consciousness necessarily became purified and quite free from the element of passion. The idea of the deity which had been left behind in heaven was, therefore, that of a pure and benevolent being, to whom sin and passion of all kind was abhorrent; who could only be properly approached by a very pure form of worship, utterly free from sexual immorality, and from the shedding of blood. It was man and Nature which had become vile and sinful. Heaven was now an abode of transcendent purity; and in order to worship into full consciousness of eternity, men had to submit themselves to a rigid process of symbolic purification.

This was the first stage of the psychological situation, that would necessarily be predominant in consciousness during the period of growth of each Racial movement, and would therefore express itself in the earlier Mysteries which, in the case of the Greeks, were the Eleusinian.

The central theme of these Mysteries was the grief and sorrow of Demeter, the great goddess of heaven, at the loss of her daughter, Persephone. Now what was the character of Persephone? She was a young goddess so beautiful and so admirably fashioned that she invariably inspired the wildest and the most lawless form of sexual passion in everyone who beheld her. So lawless was the passion that emanated from her, that she actually inspired her divine father with an unholy craving for her person. This Persephone, the very embodiment of everything that arouses passion, falls into the clutches of Pluto, the god of the underworld, who carries her away so effectually that Demeter, in spite of her divine power, has no idea whither she has been taken. She is lost, and Demeter spends her time roaming about, mourning the loss, distracted with grief, and incapable in this condition of fulfilling the functions of her high sovereignty. Because of this incapacity, she allows the power which formerly she jealously guarded to fall from her hands, and thus the material world and humanity acquired the power to look after themselves, so that things grew on the earth in a natural manner, and men managed their affairs in a way most conducive to their own interests, and thus became civilised. This grief and distraction of Demeter, from which everything else follows, is, as I have said, the central theme of the Mysteries. The people taking part in them express in their own actions and in their own feelings the grief of the great Mother, and rush about in the dark with torches for the lost one whom no one knows where to find. This representation of the divine mystery in the individual arouses him or her to a tremendous pitch of religious enthusiasm, which is necessarily instinct with an overwhelming sense of eternity. But the religious consciousness thus

evoked is absolutely pure and free from any element or sense of passion. The passion element has been excluded from heaven, so that heaven has become a region in which only pure beings can reside; whilst the passion thus excluded has become an integral part of human nature, so that men and women are naturally sinful. In order to fit themselves for the worship of Demeter, therefore, they have to undergo a severe course of moral catharsis; symbolised in particular by the frequent immersions in water which every devotee had to submit to before he was considered fit to be initiated into the Mysteries.

There could be nothing clearer and more evident indeed than the parallelism between the psychological situation indicated in my diagram and the whole of the dramatic movement which was the object of worship in these Mysteries. The people in whom this divine presentation revealed itself were necessarily highly subjective; it was not in philosophers like Aristotle, or in metaphysicians like Plato, that the process would thus reveal itself; but only in those in whom the subjective condition could re-establish itself most perfectly. They knew nothing of what was happening within themselves; they had no knowledge of the cosmic process demonstrated in this work, nor had they any knowledge of the existence of cerebral ganglia; but they felt the great thing that was happening in them in all its dimensions, and if they had known all about the cosmic process, and had had all the knowledge of cerebral physiology which we possess at the present day, they could not have expressed the truth more accurately and more perfectly than they did express it in the Eleusinian Mysteries. And as we have just mentioned Plato and Aristotle, let me point out that this demonstration completely explains the conception of the Deity entertained

by each one of these philosophers. As the passion element had been excluded from the Neo-andric mass, and had become human, both Plato and Aristotle believed in a God who was absolutely good. In their conception of the Deity there was nothing of the passion or the malevolence which is characteristic of the gods of Oriental Paganism. To them evil could not spring from any divine impulse; it was an integral part of human nature and of the material world, and it was in human nature and in the material world that it had originated. And they differed only in this: that whilst Aristotle believed that God was the Creator of the material world, and that therefore it was His intention that human nature and the material world should be reformed and made good by the exercise of the divine element in man expressing itself in terms of knowledge and of virtue, Plato, on the other hand, believed that the contact of the divine with the material was purely accidental, caused, as he expressed it, by an accident to the wings on which he supposed men's souls soared into the empyrean; and he thought that all the energies of human existence should be directed to repairing these wings, and not to the hopeless effort of converting the material world into a fit abode for the human soul.

Now let us deal with the second stage of the psychological situation. I said that it was only during the periods of growth that the two Racial movements were relatively free from any religious domination. When these periods of growth were at an end, there was a relapse in each case into the subjectivity of former times. The energy that had inspired the objective form of mentation, and chained the attention of the individual to the outside world, was diminished; and A was now drawn back into the sphere of influence of the Neo-andric mass. In other words, the

passion element which had effected the regeneration of humanity, and the rejuvenation of the material world, returned to heaven. This return of the passion element was the chief factor in the psychological situation, and dominated its expression in the religious consciousness. Thus, whilst the religious consciousness became stronger in the individual, it compelled him to worship the deity in quite a different manner from that which had been used in the Eleusinian Mysteries. The worship was now essentially the worship of the passion element, and it was through this worship that the individual had to pass in order to attain to the blessings of everlasting life. This worship was necessarily clothed in the same terms as the old passion worship of the Babylonians, and it expressed itself in promiscuous sexual immorality, and in the eating of the flesh and the drinking of the blood of living beings sacrificed to the passion gods. But it differed from the old Babylonian worship in this way; that, in the latter, the dominant feeling prevailing in the worship was one of gloom and hatred—for the gods worshipped were full of hatred to humanity; but in the worship of the Greeks and Romans the dominant feeling in the individual in this worship was one of joy and mirth, because the gods who were worshipped had rejuvenated the earth and regenerated humanity.

The reader who has followed me so far will at once see that it was this second stage in the psychological situation that was expressed in the Dionysiac Mysteries. The drinking of wine, or of some other alcoholic liquor in excess, was an essential part of this worship; because alcohol has the specific property of causing or encouraging that act of mental dissociation which enables the subjective element to free itself, and to triumph over the objective. It was

for this reason that alcohol had been specifically identified with the deity in Archaic times, and worshipped as in itself divine. And the need for it was much greater in the Greco-Roman period than it had been in the time of the Brahmins: for the Greeks and Romans had become so highly objective, and so highly civilised, that the process of dissociation, involving as it did the need to return to modes of behaviour which were absolutely incompatible with their civilised instincts, was of course a very much more difficult one. Therefore, in the Dionysiac Mysteries, the wine god necessarily played a very important part, and the whole worship identified itself with the cult of Bacchus.

The great gulf which separates the worship of Demeter from that of Dionysius in Greece, is not so clearly apparent in the Roman Mysteries, simply because the latter had, from the very beginning, become infected with the Dionysiac influence imported from Greece. Thus in all the Roman Mysteries, these two stages are united into one single process, and included in one and the same form of Mystery. And they offer to us the extraordinary spectacle of a form of worship in which are included at one and the same time modes of behaviour which make for purification, and modes of behaviour which make for the degradation of humanity. In both the Mysteries of Isis and of Cybele, the first stage was the stage of purification; and the sorrow and despair of the goddess trying to find the thing that she had lost is represented in exactly the same way, and by the same modes of behaviour, as in the Eleusinian Mysteries. But the proceedings are concluded with the finding of the lost member of Osiris, and with the return to life of Attis; and in these stages the worshippers give themselves up unreservedly to a joyous and mirthful reproduction of the most abominable excesses of passion worship.

As we should expect, there was a great tendency in the Roman Mysteries for the later stage to overshadow the first one; and in the orgiastic cults introduced from the East, this tendency easily fulfilled itself.

These Oriental cults were imported from every country with which the Romans came into contact, and increased enormously; and as the tendency to worship these gods increased, so did the tendency arise for this worship to produce in the Roman world exactly the same result as it had produced in the Oriental world. So long as the civilising influence of the Roman Racial movement was still in the ascendant, this worship did not produce any dangerous results, but it was different when the Racial movement attained its zenith, and when its energy began to ebb away. Then the catastrophic effects of some of these cults became so marked that it was found necessary to suppress several of them. The cult of Cybele, although it was not suppressed, appears to have undergone a profound modification at this time. The sexual element was very much toned down, if not entirely eliminated, and the whole virtue of the worship concentrated itself in the eating of the flesh and drinking the blood of sacrificed animals. The initial purification which was effected in the Eleusinian Mysteries by means of water was now done in the blood of the sacrificed animal. Thus arose the Taurobolium, which became the most important part of the worship of Cybele. Her worshippers grouped themselves in a room where they were drenched in the blood of a bull or other victim, slaughtered in a chamber above them. This was the act of purification. They then ate the flesh and drank the blood of the sacrificed victims in the full belief that this act made them heirs to everlasting life.

But the need of adequate embodiments of the religious

consciousness was now even greater than it had been, because of the decay of the civilising influence of the Racial movement. The Racial energy was ebbing away, and if the individual was to retain intact those virtues which had hitherto ennobled his ancestors, it could only be by bringing into action that tremendous reserve of will power which each man possessed in his religious consciousness. Religion had now become for each man a personal necessity which required satisfaction as much as it had done in the case of the Oriental. But the embodiment of this religion had to be in some measure compatible with the civilised instincts which were crying out for salvation in him. In these circumstances, the Roman world turned away from the lower orgiastic cults, and became powerfully drawn towards other Oriental religions which were free from any impulsion incompatible with the civilised state, and were, at the same time, capable of embodying in themselves the same conception of the salvation of humanity through the degradation of a divine being. Thus the whole empire fell at once an easy prey to Mithraism. The rapidity with which Mithraism overspread the empire is simply astounding. Although it was scarcely known within the empire before the end of the first century, it was the dominant religion and universally practised in the most distant provinces, even in England, by the middle of the third century.* And our point of view makes it clear how it was that this happened. Mithra was essentially a warlike god, and his cult appealed very strongly to the Roman legions so long as they remained victorious in spite of increasing difficulties. Mithraism, moreover, deified the Emperors, and this necessarily commended it very strongly to Imperial favour. But

* J. Cumont, *"Mysteries of Mithra."*

Mithraism triumphed chiefly because it was in itself so perfectly fitted to embody the conception that the Roman religious consciousness was trying to express, and to embody it in a form which was perfectly compatible with the civilised feeling. The dualism of the Persian religion, and the sharp antithesis between the spiritual and the material as the base and cause of all things, was in complete harmony with the Roman view of things. It was only necessary to emphasise the ethical side of the Persian spiritual ideal to give it the objective value that the Romans demanded. Mithra was already the champion, the saviour, and the regenerator of humanity in the unceasing conflict between good and evil; he was, besides, in himself a god who had suffered degradation in falling from his original Ahura condition to the state of a Dæva worshipped in the form of images and by the sacrifice of bulls. But the very fact that Mithra had himself killed a bull, and was worshipped by the killing of bulls, indicated to his worshippers the line they should take in order that their cult should supersede that of the Great Mother of the gods, which was the one most prevalent in the Roman Empire at that time. There is no doubt that the worship of Mithra was at first very closely associated with that of Cybele, and it grew on ruins of the latter by absorbing in itself everything in it that had appealed to the religious consciousness of the Romans. It was the Taurobolium, and everything that it indicated and symbolised, which Mithraism borrowed from the worship of Cybele. The bull whose death ensured the purification of human beings, the rejuvenation of the earth, and the joys of the everlasting life, was the bull that Mithra had killed. Mithra, indeed, had sinned in killing the bull, but he had been made to sin in this way by the supreme deity, whose messenger he was, in order

that the material world and man should be saved. Mithra digs his knife into the side of the bull, and from this fatal wound there gush out three streams of blood; one rejuvenates the earth, the second purifies the individual, and the third assures him of everlasting life. At first this was indicated in Mithraism in the gross and horrible manner in which it was expressed in the worship of Cybele, but the expression in Mithraism was gradually refined and rendered less offensive to the civilised instincts of the Romans. Instead of gorging himself with the flesh and blood of living victims, the Mithraic worshipper finally got to symbolise these elements in water mixed with wine and in bread; and the sacramental use of these things in a ceremonial and mystical manner became the central function of the Mysteries of Mithra, and assured to the communicant purification from his sins and the certainty of everlasting life. All this was so much in harmony with the spirit of the ancient Persian religion that it expressed itself easily and without a flaw in Mithraism; and that religion specially condemned those sexual practices which made all the orgiastic cults repugnant to the civilised sense of the Romans. So the triumph of Mithraism was rapid and supreme. But it had finally to succumb to Christianity, because the latter was enshrined in a living personality, whose life and death symbolised the act of redemption even more perfectly than the degradation of Mithra was capable of doing. The tendency to view the life and death of Christ in this light had already begun with St. Paul, and as soon as the Christology of the Early Church had completely formulated and expressed itself in the terms that he championed, the fact that Christ was a living personality whose real existence could in those times be easily proved, determined the issue.

The reader cannot fail to see that the demonstration of the significance of the Greek and Roman religions contained in this chapter floods the whole subject of Christ's mission, and its presentment by Paul, with a new light. Hitherto the world has had no standard beyond that of faith wherewith to gauge the truth of the conception presented to us in the New Testament, and that standard, in this age of intellectual and objective mental development, is necessarily one that becomes less and less convincing. But from our point of view—and provided that point of view is correct—it is clear that we have found the historic proof of this conception. The moment we know what did actually take place in humanity at that time, and we realise that it was this very thing that was taking place that was symbolised in Christ in terms of the Jehovistic idea when He went to the Cross, then it becomes a matter of absolute certainty that Christ did reveal in Himself the intention of the Heavenly Father, Whose Son He claimed in a specific sense to be. And it also becomes clear that the Christocentric religion of St. Paul was not a complex of phantasmal ideas culled from various sources, but that it was the exact and truthful rendering of the element of redemption with which the original vision of Jehovah was pregnant.

The rejection of St. Paul by the Jews, and the resistance that he experienced from the Jewish Christians themselves, was the main cause of the initial weakness of Christianity in its prolonged contest with Mithraism. Both religions commenced their propaganda about the same time, but Mithraism rapidly forged ahead and became predominant throughout the whole Empire, whilst Christianity was still struggling ineffectually in obscurity. Yet Christianity, as presented by St. Paul, was undoubtedly the more perfect of the two religions, and it contained within itself all the

elements of success, for we know that it eventually did succeed. But before it could succeed, its case had to be presented in a solid and convincing manner, and this was impossible so long as the spirit of resistance to his interpretation survived in the Christian communities. We know from the New Testament itself how effectually this resistance operated throughout the life of St. Paul, and we must realise that it must have gone on for a very long period after his death.

In the first place, it had the effect of compelling St. Paul to express his message completely in terms capable of satisfying the requirements of the Gentile world, since it was only the Gentiles who were inclined to receive it. Thus he was led to use terms and expressions which we know were in themselves a source of weakness, and gave rise to the Gnostic and Marcionite heresies which distracted and weakened the growing Church during the second century. But beyond that, this resistance continued long after St. Paul's death to discredit his teaching, even where this teaching was only expressed in the sense that he intended it to convey. For Paul's doctrine involved, on the one hand a conception of Jehovah which was rejected by the Jews, who, in the eyes of the Gentile world, were responsible for the idea of Jehovah; and on the other hand it involved a conception of Christ which was in great measure rejected by those who had been his disciples. The destruction of Jerusalem, indeed, had the necessary effect of completely shattering the position of those who remained staunch to the disciples' interpretation of Christ's mission, but they were not necessarily convinced of the rightness of Paul's view because their own position had been rendered untenable. Thus, although the Church managed to survive and to slowly grow in strength during the first two cen-

tures, its success was nothing compared with that of Mithraism.

Slowly, however, the Church emerged from its difficulties, and, as the resistance to Paul's interpretation weakened, it succeeded in consolidating its position in the great doctrine of the Trinity which is peculiar to itself. In this Christian Trinity there is presented in the first figure, the Creator: in the second figure, the creative agency through which the Creator operates on humanity, and brings about both the growth and the redemption from the conditions entailed by that growth: in the third figure, the personal influence or condition which emanates from the creative agency and affects every individual separately. From our point of view we can see that what the Church did by means of this doctrine was to embody the two revelations—the Jehovistic and the pagan—in one single illuminating conception which completely expressed the operation and the relation of the different factors that were concerned in the work of redemption that was going on: and it expressed the operation and the relation of these different factors in a universal and predestined form which, because it was an exact rendering of the truth, made it completely independent of the tribal ideas of Judaism and acceptable to the keen minds engrossed in the religious problems of the day. In this form, Pauline Christianity became self-contained and self-sufficient, and it thus no longer was the despised rival of Mithraism which it had hitherto been.

But during its two centuries of weakness, the Church had lost a great deal of the essential meaning of Christianity. As it stood in the middle of the third century, there was nothing in it that made it stronger than Mithraism except the fact that it was enshrined in the living per-

sonality of Christ. From our point of view, of course, the Christian scheme of redemption possesses a significance in the world-drama of human evolution far superior to any with which Mithraism could invest itself. But in order that this significance should manifest itself, it was necessary that the true character of the original vision of Jehovah should be clearly kept in view, for on this necessarily depended the whole meaning of the act of the redemption. But the character of the original vision of Jehovah had become completely obscured during these two centuries, partly from the confusion of thought which reigned within the Church itself, and partly from the constant necessity under which the Church laboured to compromise with and absorb into itself the conceptions of the predominant cult. The Christians of the third century were not at all sure that the act of redemption was designed to enable them to win everlasting life by living a better life in this world; they were beginning to believe that it was designed to enable them to win everlasting life by entirely neglecting this material world and withdrawing themselves from it. Although quite ready to die in vindication of their belief that Christ was the Son of God, they had failed to keep in mind which or what God it was that Christ was the Son of, and they had already begun to identify Jehovah more or less with the Ahura-mazda and the Brahman of Oriental Paganism. Hence Christianity was not at this time stronger in this respect than Mithraism, for it must be remembered that Mithraism, in response to the necessities of the situation, had considerably modified its ethical side, and that love and good fellowship were as common features of the Mithraic communities as they were of the Christian Churches. The two systems had, in fact, at this period become so exactly similar that there was nothing either in

the theory or the practice of Christianity to give it the advantage over its rival.

Yet we know that by the end of the third century the ascendancy of the Mithraic religion was rapidly waning, and Christ was being hailed by ever increasing multitudes as the redeemer of humanity. At the very beginning of the fourth century, the triumph of Christianity had become so sure that Constantine found it expedient to make it his official religion; and fifty years later it was so firmly established that when Julian tried to reinstate Mithraism as the official and universal cult, the tears of the women were sufficient, as Libanius tells us, to prevent the consummation of the Emperor's design. And when we ask ourselves how it was that Christianity did triumph over a system so identical in every respect with itself, it is not difficult to find the answer. It was the fact that Christ was a living personality, whose real existence could be easily verified in those days, that finally assured its victory. The Greeks and Romans had progressed so far in objective development that at that time, although they were generally relapsing into mysticism, any conception that was to appeal to them had to have in it an element of reality; they were not so completely in the grip of a purely subjective form of ideation as the Oriental nations had been. The reader will remember that every religion that has appealed to the modern races has had to possess this element of reality; has had, in other words, to be enshrined in a living personality. Buddhism, Mohammedanism, Manichæism were each thus enshrined in a living personality. During the Archaic period, this necessity had never existed, and even when a man's genius was mainly responsible for the particular form of any religion, his followers never thought of identifying him with its expression; but in the Modern

period, as a result of the objective development of the new mind-organ, it became a psychological necessity that any revelation of the divine that was to appeal to it should be incarnate in human form. And if we consider the circumstances dispassionately, we must needs come to the conclusion that it was this element in Christianity that gave to it the victory in the great struggle. All that related to Mithra belonged to the realm of a pagan mythology, about the reality of which the cultured Greeks and Romans of that period were very doubtful. It was claimed, indeed, that Mithra had assumed the human form, but the evidence on that point was necessarily very feeble. The whole issue turned on the possibility in those times of proving that Christ had lived and died in the manner He was said to have done in the Gospels. It was obviously to the interest of Mithraism to prevent this proof being obtained, and to convince everybody, on the other hand, that the whole story of Christ was a myth invented by the Jews to supplant their own redeemer. When we bear in mind the fact that Mithraism was the predominant and official religion, and realise that this position gave it unlimited power of obstruction, we must come to the conclusion that the Christians must have found it very difficult to prove their contention. The fact that Christianity did triumph, therefore, seems to show that there did exist at that time much more evidence concerning the real existence of Christ than we possess at the present day; that the fact, indeed, at that time was capable of such complete verification that not all the influence or the power that Mithraism possessed could prevent it becoming generally known and accepted that Christ was a man who had lived and died in the manner described in the Gospels.

During the next few centuries, the Roman Racial move-

ment was rapidly decaying, and this decay was manifesting itself, not only in the social, moral, and political condition of the Empire, but also in the intellects of the men who directed and determined the thought of the time. Thus we should expect to find in this thought a relapse into that complete subjectivity which was characteristic of those great Oriental nations that immediately preceded the Greeks and Romans; and it is obvious that this relapse did take place. We can study it either in the development of Neo-platonism or in the writings of the Church Fathers themselves. These two separate channels of thought were both possessed of the same tendency to draw right away from this material world, and to induce in the individual a completely subjective mental attitude in which nothing appeared to have any importance, or to have any reality, but that self-consciousness in which was enshrined the image of the divine and the eternal. So late as the end of the second century, Tertullian could still boast that Christians were not ascetics like the men of India; that they did not strive to separate themselves from the world; and that the enjoyment and maintenance of a civilised mode of existence on this earth was an essential part of the obligations imposed on them. But as time went on, this conception rapidly changed; and the extremest form of asceticism became the Christian ideal. This material existence was not only of no importance, but it was actually criminal to try to enjoy it or to make others enjoy it. The whole object of creation was eternal salvation. This was the only thing that mattered: and the whole energy of the Church was devoted to drawing up a scheme of belief and procedure, in every case derived from paganism itself, which might ensure to the individual the attainment of this highest good. Neither knowledge, nor civilisation, nor morality, nor jus-

tice, were of any importance. They were, indeed, to be condemned or destroyed if in any way they interfered with the scheme of salvation which the Church had ordained. The predominant ideal was that of the ascetic who hated and completely ignored the material world and his material existence, and lived only in that sense of the divine and eternal which grew and expanded within him in proportion as he intensified his self-consciousness. Naturally enough, the drift went on until the rankest forms of idolatry, of superstition, and of ignorance became the means by which the religious spirit was sustained. In other words, the truth expressed in ecclesiastic and dogmatic Christianity clothed itself in these later centuries completely in terms of Oriental Paganism, until to all seeming there was nothing left in it of the original vision of Jehovah. Nevertheless, it has in this way been preserved, ready for use the moment that humanity became capable of realising its significance.

CHAPTER II

THE MOHAMMEDAN, MEDIAEVAL AND PROTESTANT RACIAL MOVEMENTS

I HAVE said that what took place in the two Racial movements subsequent to the Roman was the synthetic organisation of the cells of layer B in relation to A. This synthetic organisation effected itself in two stages, one of which is expressed in the Mohammedan Racial movement, and the other in the Mediæval Catholic.

In the first stage, only the nearest cells of layer B would come into operation in addition to A. We should therefore expect the religious effervescence resulting from excitation of layer B to be strongly tinctured by the passion element; and this is, as a matter of fact, the character of the religious consciousness which produced Mohammedanism. The special characteristic of this religion was that it sanctified the passions and made them the instruments of its ascendancy. The true believer was enjoined to fight for the supremacy of his religion; and all the hardships and dangers that this obligation made him liable to were compensated by the assured prospect of an eternal paradise after death. The chief attraction of this paradise lay in its promise of endless sexual enjoyment, the capacity for which would be increased a hundredfold, in the company of an infinite number of heavenly embodiments of the delights that passion craves for. Thus, whilst the deity actually worshipped was the Hebrew Jehovah-Elohim, the religious consciousness of Mohammedanism was, in respect of this element, a pale re-

flection of the religious consciousness of the Babylonians. It had, however, to meet the resistance of a Racial instinct which was freer and more vigorous than during the Babylonian period, and therefore better able to enforce its natural tendencies towards material civilisation and culture. It differed also from the Babylonian in the emphasis which it placed on the everlasting life, and the extraordinary realism of the joys which it ascribed to it. In this respect Mohammedanism is unique amongst all religions. There are, of course, as we should expect, some traces of transcendentalism in Mohammedanism, which express themselves, not only in the fundamental ideas of the religion, but also in the later developments towards mysticism which made themselves manifest here and there throughout the ages. But all these transcendental tendencies were very feeble, and scarcely affected the brutality of the passion element which constituted the chief factor in the divine impulsion to which it gave rise. Mohammedanism was, and has always remained, a religion in which the predominating influence is that of the passionate element.

But the very fact that Mohammedanism was incapable of rising into any high degree of transcendentalism made it, in some respects, more compatible with material civilisation and culture than either Brahminism or the Mediæval form of Christianity. For it is the ascetic attitude induced by the higher forms of transcendentalism which is the greatest enemy to material civilisation and culture. Thus in Mohammedanism throughout all the ages there has never been the slightest tendency to separate the priesthood and give it unlimited powers, nor the slightest tendency to create anything approaching a system of caste in the social organisation, nor the slightest tendency to interfere with the natural desire of the individual to enjoy his earthly existence. Its

theology, moreover, was so simple and so devoid of contradictions that it never came into conflict with the growing objective intelligence of the individual. These two circumstances completely explain the tremendous hold which the religion possessed, and has continued to possess, over those who embraced it. During the whole of Mohammedan history, there has never occurred that reaction against the religion which, in the case of Mediæval Christianity, was aroused in the course of the natural development of the Racial movement. There never occurred, throughout the whole course of the Mohammedan Racial movement, that phase of profound infidelity which was widely prevalent in Europe at the zenith of the Mediæval Racial movement. The Arabian philosophers could assimilate the wisdom of Greek philosophy without putting any strain on their faith. By energising and sanctifying the passions, indeed, the religion obstructed the civilising influence of the Racial development, and made the individual naturally averse to submitting himself to the obligations imposed on him by the necessities of social existence. But so long as the energy of the Race was such that conquest abroad was easy, that is to say, during the whole of its period of growth, the passions found vent elsewhere, and did not damage the justice, freedom, and equality of internal social relations. During the whole period of growth, therefore, no reaction set in against the religion itself, and the hold that it obtained over that section of humanity which was affected by the Arabian Racial movement is only equalled by that of the great pagan religions in the Archaic period of human development.

But the very fact that this religion aroused no reaction against itself militated against the stability of the material civilisation and culture with which it was associated. For

although it created neither a social system nor a transcendental attitude incompatible with material civilisation and culture, its insidious effect in energising the passions exercised a catastrophic effect on the destinies of the Mohammedan nations. In some respects, the civilisation of these Mohammedan states was very perfect, but the most remarkable thing about them is their premature decay; they are specially characterised in the annals of human history by the rapidity with which they passed in their decay from the very highest excellence and productiveness of a civilised mode of existence to the profoundest corruption and sterility of a state of barbarism. The moment conquest abroad became difficult, the internal harmony of social relations disappeared at once, and with it all the high achievements of a period of intense productive activity. The turbulent egotism and the passions energised by the religion now bit into the social structure itself and destroyed its cohesion; the governments, in every case, became intensely despotic, and the resulting confusion and anarchy became all the greater because there was no stratification of society, and because, therefore, the highest official in the state was liable to be treated as badly as the lowest peasant. The moment the zenith of the Racial movement was past, all the Mohammedan states fell into a process of decay which was more rapid and more profound than has been the case in any other Racial movement in the Modern period of human development; and the final effect of Mohammedanism has been to destroy every vestige of material civilisation and culture in all the areas where it has remained dominant. This process of decay was incapable of being arrested, or even mitigated, by any outside influence, because of the tremendous grip over the individual of a religion which energised the passions. The Mohammedans remained

faithful to their religion, but they dropped completely out of the general current of human progress.

We now come to a period of human history which has perhaps perplexed the philosophic historian more than any other. This period embraces the five centuries which lie between the beginning of the XIth and the beginning of the XVIth. For although it was obviously a period of great constructive energy, it liberated and energised forces which were so thoroughly antagonistic to each other that it appears to lack at first sight that unity and coherence which is so clearly evident in the corresponding phases of the Greek, Roman, and Mohammedan Racial movements. Nevertheless, this unity and coherence become clearly evident the moment we study these centuries in the light of our theory.

In the Mediæval Racial movement, we have the second stage in the synthetic organisation of layer B in relation to A. In this second stage, the upper layers of the Neo-andric mass would come into effective operation. The transcendental element would therefore be supreme in the religious consciousness, and whilst the main force of the Racial development would expend itself in an effort to impel human life and human thought into objective channels, and thus to produce material civilisation and culture: this tendency would be resisted, and effectively resisted at first, by the intense activity in the upper layers of the Neo-andric ganglia, which the process that was taking place naturally induced in the individual; and especially in the individual of higher intellectual capacity and genius. If we bear in mind the necessary interaction of these two opposing forces, and the limitations imposed on each by the very nature of the process that was taking place, the whole mystery of the

XIth, XIIth, and XIIIth centuries will disappear, and the organic relationship of these centuries to the XIVth and XVth will at once become evident. And it will be necessary for me to say very few words to show the real underlying unity of phenomena which, at first sight, appear to be the result of forces and of tendencies utterly divergent from each other.

What was taking place was the synthetic organisation of layer B in relation to A. As the necessary result of the excitation of the upper layers of the Neo-andric mass, there was at first a tremendous effervescence of the religious consciousness, and in this the transcendental element was so supreme that it entirely dominated the situation. It tended inevitably to reproduce both in the religious and in the social systems the same state of things that had become prevalent in the Brahmin Racial movement. This tendency manifested itself with extraordinary vehemence at the very beginning of the Racial movement. It raised the Church at once to a supreme position, in which it claimed successfully the determinant voice in all human affairs; whilst it reserved for itself complete immunity from the laws and the obligations which each state imposed on its citizens. It drove enormous numbers of men and women right away from the world, to seek in seclusion and in bodily tortures that spiritual self-exaltation in which alone they could realise the Deity. It caused them to regard with hate and loathing the material world and all that it contained, and to suppress every thought, every sensation, and every affection that threatened to bind them to it. It filled them with the belief that the everlasting life of an eternal future was the only thing that mattered, and it impelled them to regard everything that related to the social regeneration and the material welfare of humanity not only with indif-

ference, but with hostile suspicion, lest efforts in this direction should increase that form of happiness and that form of mental activity which might divert the attention of the individual from the only thing that could assure him eternal salvation. Complete severance from the material world was the essential and only qualification for salvation, and the morality of all actions was judged simply by their relation to this standard. Every action, even though it involved a crime against humanity, was justified if it in any way redounded to the glory of the Church or smoothed the path towards that condition of absolute quietism on which the salvation of humanity depended. Those actions which are the most meritorious from the humane point of view were in themselves of very indifferent merit. They might, indeed, be regarded as sinful if in any way they tended to weaken that state of mind, or interfere with that organisation of society which it was the Church's object to establish and to render universal. The great sins were those that interfered with asceticism, with the authority and the doctrine of the Church, or with the arrangements which secured to her ministers their supreme and unique position in the social economy. In other words, the religion that was dominant in the early part of the Mediæval Racial movement was substantially an exact replica of Brahminism; it attained its highest expression in St. Bernard of Clairveau, and anyone who studies his life, his teachings, and the influence which he exerted on the world in general, cannot fail to see that the religious consciousness that dominated him to such a supreme degree is identical in almost every respect with that which, three thousand years before, had led to the worship of the Brahman. And this similarity did not end with its effects on the religious ideals only; it shows itself in a most remarkable manner in the social

organisation which became prevalent in Europe during the XIth, XIIth, and XIIIth centuries. The rigid classification of society at this period into ecclesiastics, nobles, burghers, and serfs, was absolutely different from the social organisation produced by each one of the four preceding Racial movements,—the Mohammedan, the Roman, the Greek, and the Hebrew; but it was closely analogous, if not similar in every respect, to the corresponding organisation of Hindoo society, which is indicated in the sacred books of the Brahmins. The ethical basis in each case was that of the caste system, and the condition of the serf in the one was scarcely better than the condition of the Sudra in the other.

This was the result of the religious effervescence over the whole area affected by the Racial movement, manifesting itself more particularly in the creation of innumerable cloistered communities, and especially in the consolidation of the feudal system in those parts of the area which had nothing to oppose to it but the tribal institutions of barbaric times. In the towns of Northern Italy and Provence, however, which inherited the traditions of civic independence from their Roman origin, the tendency towards material civilisation and culture was able to maintain itself in some fashion from the very first. In these cities, men strove to win for humanity some measure of justice and of freedom, and some enjoyment of life, but this movement was paralysed and rendered ineffective in the first place by the tremendous attraction that the monastic life possessed for the most highly developed individuals of that period. The men who possessed ability and genius in the highest degree and would, in other circumstances, have been the leaders in these movements towards material civilisation and culture, were drawn away and lost in the ranks of the

cloistered communities. Thus allowed to express itself only in the minds of the multitude, the tendency towards material civilisation and culture had very little chance of making head against the difficulties which surrounded it, or of succeeding in developing itself in a satisfactory manner. But beyond the loss thus sustained, the movement was rendered ineffective by the active opposition which it encountered from the Church and from the nobles within the cities themselves. Although not completely within the grip of the feudal system, these cities were, nevertheless, the prey of the turbulent egotism and the passions of nobles and ecclesiastics; and their history during the XIth, XIIth, and XIIIth centuries is mostly one of the most profound confusion and anarchy. There was plenty of vitality and of rebellious impulse in the democracy, but it was utterly wanting in moral courage and enthusiasm. The people were altogether a prey to those terrors which the lower levels of the religious consciousness were capable of inspiring. The chief effect that it had on them was to fill them with an overwhelming belief in hell and its demons, and an equally overwhelming belief that their only hope of salvation from the doom which awaited them lay in the good offices of the Church and its ministers. These beliefs, encouraged by the Church by every means in its power, tended to produce a state of mind which was very much akin to that evoked by the first stage of the religious development—that of demon worship. In such a state the people were incapable of offering any resistance to the organised forces of ecclesiastical and feudal tyranny, and they in a large measure became simply pawns in the violent struggles between noble and noble, and between noble and ecclesiastic. Here and there attempts were made to throw off the yoke, but in every case during this period these attempts ended in

failure. Even an Emperor, Frederick II, had to rue the day when he tried to inaugurate an era of liberal culture and human freedom; and in the cities of Provence, the premature expression of civilisation was extirpated by sword, fire, famine, and pestilence at the behest of the Church.

One of the most important results of the antagonism between the two tendencies of equal force which made for a worldly and for a transcendental life respectively was the complete obliteration of any restraining influence on the great passions of humanity. In this respect, these centuries can easily challenge comparison with the most barbarous phases of human history. The effect of this unbridled condition of the passion element made itself equally manifest in the religious as well as in the worldly side of the Racial development. The devotional atmosphere was deeply impregnated with a sexual erethism which gave rise to strange visions and ecstasies in those who had vowed themselves to lives of chastity. The secular clergy, and even the cloistered communities, were so notoriously inflamed with lustful desires that they invariably furnished a goodly portion of the unhappy contingent consigned to hell in those pictures of the Last Judgment which are still to be found in churches of that period. The blood lust and the cruelty of these ages are too much in evidence on every page of their history to need any emphasis, and the astonishing license and naturalism in sexual matters which was prevalent in all classes is manifest in the literature of the period, and especially in that Goliardic poetry which was used in all the festive gatherings of the people. In all this literature, love is not only treated from a frankly carnal point of view, but it is invariably represented as possessed of the inherent right to satisfy itself without reference to law, to decency, or to dogma. The festive gatherings of the

period have been immortalised in many gems of artistic genius, and in them men and women behaved in exactly the same way as people of a more ancient age had behaved in the celebration of the Bacchic mysteries. But the most characteristic manner in which the passion element expressed itself in Mediæval times was in the cult of chivalry and romance, a form of expression which is absolutely unique in the annals of history, and gives to these centuries some of their most interesting features. In this form, the passion element expresses itself in terms of an imagination which is held captive on the one side by the subjective, and on the other side by the objective consciousness; the passion element itself lying at the very point of contact between the two opposing forces. On the one side the passion element was inspired with a religious feeling which softened and attenuated its brutality; and on the other side it was drawn down into the circuit of civilised instincts, and thus had impressed on it some recognition of human obligations. The love that was extolled in the Lays of the Troubadours was hostile to the conjugal relation which civilisation demands as essential to its consolidarity; but, on the other hand, it enforced on its votaries a constancy, a loyalty, and a sympathetic consideration which were foreign to the character of passion. The warlike ardour of the knight bred in him many tendencies which were altogether hostile to civilisation; but the obligations and the feelings which chivalry imposed on him tinged the ruthless passion with a large amount of civilised virtue. Nevertheless, the reader must bear in mind that the very fact that in this form of its expression the passion element was held captive between two opposing and equal forces, robbed it of much of its power to influence the will of the individual; and the cults of chivalry and romance were, in large part, merely

ideals which governed the imagination, but had very little real influence on human conduct.

This was the condition of things during the XIth, XIIth, and XIIIth centuries, due to the transcendental character of the religious effervescence through the stimulation of the higher cells of the Neo-andric mass. But the actual process which gave rise to this stimulation was the synthetic organisation of cells B in relation to A. Now I want the reader to clearly understand the nature of this synthetic organisation. Each one of cells A drew down into its own sphere of psychical activity several cells of layer B, and a specific relationship was therefore established between the two parts thus coming into apposition, and between the several elements of the whole group when finally constituted. But as the whole development was uniform, what happened in respect of one grouping thus determined was exactly the same as what happened in respect of every other grouping. In other words, activity in layer B would tend to produce exactly the same treatment of A in one grouping as it would produce of A in another grouping. To put it in other words, the attitude of the mind with regard to its perceptions would become a logical one. The thing that was predicated of one perception had to be predicated of another the moment the other perception was proved to be identical with the first. And so far, indeed, as any identity could be established between two perceptions, the same thing had to be predicated of them. This is the very basis of the logical attitude of the objective mind, and it would necessarily come into collision at once with the behaviour of the subjective mind. The latter had hitherto behaved as if the external world did not exist, and as if the perceptions which the individual had of the external world possessed no specific reality. Its attitude in regard

to these perceptions had been, therefore, completely independent and autocratic. It insisted on treating two perceptions which were identical in a differential manner, or applying the same treatment to two perceptions which were essentially different, because it claimed to determine this treatment according to its own will and feeling, and not according to the nature of the reality which was immanent in the perception. Thus the two forms of consciousness derived from the stimulation into activity of layer **B** came at once into violent opposition. We should therefore expect the religious effervescence, even in its early stages, to be associated with the development of a reasoning power which would slowly enfranchise itself from the restraints imposed on it by the intense religious domination to which it was subject. And, as a matter of fact, one of the main features of the Racial development of that period was the building up of a philosophy in which a new dialectic expressed itself and its relations to theology. Previous to the **XI**th century, there was little or no activity in philosophy considered separate from theology, for the two were in implicit unity. But from the **XI**th to the **XIV**th centuries, the activity of this specific philosophy of scholasticism is very marked. It is entirely concerned with the logical relations of the subjective and the objective—the universal and the particular—elements which were coming into apposition. And from our point of view there is nothing more significant or interesting throughout the whole course of this Racial movement than the history of the Scholastic Philosophy; for its successive phases are the successive phases of the synthetic organisation of layer **B** in relation to **A**.

In the Dark Ages, dialectic had been merely a secular art, and had not dared to intrude on the domain of theology.

But with the XIth century it began to apply its terms and distinctions to the subject matter of theology. The earlier results of the application did not seem favourable to Christian orthodoxy; hence the strength with which a champion of the faith like Anselm insisted on the subordination of reason. To Bernard of Clairvaux, and many other Churchmen, the application of dialectic to the things of faith appeared as dangerous as it was impious. The reader must understand that the Mediæval form of Christianity was particularly liable to attack in this respect, for it was not merely illogical in the sense that all the emanations of the subjective consciousness are illogical, but it contained within itself two different presentments of the religious consciousness which were absolutely antagonistic to each other. The dogmas which it had built up into data of faith were founded partly on the assumption that God was the Deity revealed to humanity in the figure of Jehovah, and partly on the assumption that He was a combination of Ahura-mazda and the Brahman. Therefore, throughout all the dogmas of the Church there ran an inevitable line of contradiction which reached up into its very highest mysteries. The Mediæval form of Christianity not only defied logic in respect of perceptions; it defied logic in the very data of the faith which it imposed on the individual. Thus, when Abelard issued his "Sic et Non" in the XIIth century, he gave a rude shock to the whole structure of ecclesiastical doctrine by simply arranging in two parallel columns extracts from the Fathers themselves relating to the mysteries of the Christian faith. The contradiction which ran between the two lines of parallel extracts was obvious to everybody; but the subjective consciousness at that time was still in general sufficiently supreme to enable St. Bernard to impress on the Council of Sens the belief

that this apparent contradiction was one of the holiest and most sacred of the mysteries of the faith, and had not to be touched by the profane finger. At a later time, scholastic philosophy reached its culminating point in Thomas Aquinas. In his system, the rights of reason were fully established and acknowledged, and at the same time dialectic was made use of in a most admirable manner to establish the assumptions of theology. Certain doctrines, it is true, were withdrawn from the sphere of reason, but with these exceptions he appeared to have established a complete uniformity betwixt the philosophic and the religious points of view. He did this by making free use of the treasures of Aristotelian philosophy which were newly discovered at the beginning of the XIIIth century, and applied as he applied them they appeared at first sight to rationalise the whole system of the Church. But as time went on it became evident that the triumph of the great dialectician was more apparent than real. It was found necessary to withdraw more and more theological doctrines from the possibility of rational proof, and to relegate them to the sphere of faith. It soon became evident that scholasticism had failed in its task, and that the doctrines of the Church were incapable of being brought into harmony with the logical tendencies that were manifesting themselves in the human mind. But meanwhile, the transcendental theologians had been lured from the earlier inaccessible attitude of St. Bernard by the fictitious triumph of Thomas Aquinas. In the schools and universities of the XIIIth century, students imbibed their theology dressed up in a rational guise, without any hindrance from higher authorities; and even the most uncompromising Churchmen surrendered themselves to the attraction of a dialectic which was reputed to have established by argument the authority

of faith. What had really happened was, in fact, the unconscious establishment of the authority of reason. The claim of reason to manipulate the data of faith had been universally recognised, and once it had obtained this recognition it was confirmed in its supreme position by the whole objective development of the Racial movement, which was still in its period of growth. The ultimate failure of dialectic to rationalise the doctrines of the Church did not diminish the esteem in which reason was held; it simply destroyed the credibility of the assumptions contained in these doctrines. The scepticism and infidelity which became prevalent throughout all the European nations during the XIVth and XVth centuries, even showing itself in the highest dignitaries of the Church, indicates a revulsion of feeling amongst, at any rate, all the cultured classes, which is not the less real because it is so amazing; following as it does the intense and universal religious fervour of the XIth, XIIth, and XIIIth centuries.

The historical progression of human thought at this period, therefore, was in complete harmony with the conditions postulated in our theory. It was nothing less, and at the same time it was nothing more, than the expression of the psychological situation which developed as the result of a synthetic organisation of layer B in relation to A. From the first there was a tendency for this synthetic organisation to induce a logical complexion in the consciousness emitted by the stimulation of layer B. But at the beginning this tendency was comparatively weak, and completely overshadowed by the intensity of the religious effervescence induced by the stimulation of the same cells. As the process developed, however, the logical factor became supreme, and the subjective assumptions of theology had to defend and maintain themselves by expressing themselves in terms of

human reason. But this process of rationalisation had so weakened the purely subjective element in consciousness that immediately afterwards it was found that the element of religious faith and conviction, which had been the expression of its previous ascendancy, had almost completely disappeared from the human mind. What had taken place was this: that the very cells which, at the beginning of the Racial movement, had given rise to the intense religious effervescence, had now in all the most highly developed individuals become constrained to act in a logical manner; and that so universally that the number of cells free from this constraint and therefore still capable of emitting a religious consciousness, formed a negligible quantity, too small to affect seriously the general mental attitude. In face of the cold intellectual analysis that followed, the assumptions of theology were found to be incompatible with human reason, and were therefore rejected by all those in whom the process thoroughly completed itself. The Church still maintained some of its ancient supremacy through the superstitious fears which the weakened religious consciousness continued to awaken in the individual, especially in the uncultured multitude; but the transcendental enthusiasm, which it had formerly kindled in the most highly developed minds, now flickered only as a feeble flame in the breasts of those whose mental development was feeble; and in the struggle between the two forces which made respectively for asceticism and for material civilisation, the latter became easily preponderant.

The reader who has followed me so far will now be able to see that the tremendous change that took place in the complexion of human thought and human affairs during the XIVth century, was the necessary and inevitable consequence of the synthetic organisation of brain cells

which had taken place. The whole force of the Racial development was now free to produce in the minds of men an overwhelming tendency towards material civilisation and culture, and towards the freedom and enjoyment of human existence. All the men of genius and of great mental ability, who had hitherto been driven to separate themselves entirely from the material world, and to suppress in themselves every faculty that bound them to it, now were impelled by an overwhelming instinct to turn to this material world, and to expend in its service all the powers of which they were possessed. The new era opened with Petrarch. He was the first humanist, and humanism was essentially the return to the objective method of thought. The transcendentalism of the past three centuries had robbed man of his dignity, and the material world of its value. Humanism restored them. It rejected those visions of a future and imagined state of souls as the only absolute reality, which had fascinated the imagination of the past ages, and asserted vehemently that it was the earthly existence of man and the material world in which he lived that were the great realities. It emphasised the rational and volitional independence of man, and his right to use and to enjoy all the blessings that this earth could afford him. It sustained itself by teaching what men had thought and done during the growing periods of the Greek and Roman Racial movements, and it inflamed all those whom it inspired with a desire to rescue from oblivion the great monuments of the past, and to develop to the full the human power and the goodness which was manifest in them. The same extraordinary enthusiasm, the same vitalising faith which had made transcendentalism so oppressive during the last three centuries pervaded the work of Humanism in the XIVth and XVth centuries. The advancement of scholarship

became a thing in which every section of the people took an interest. The lecture rooms of learned men were crowded, and merchants instructed their agents in all parts of the world to make the search of the lost works of ancient authors a part of their ordinary business. And above all, there grew up at this time a power of artistic expression which clothed every object to which it was applied with something of the virginal energy and beauty of the subjective element which was infusing itself into the material perceptions of humanity. The Church lent itself to the prevalent enthusiasm, and scholarship became the surest path to ecclesiastical and political honours. The conditions necessary for the development of this new spirit were most largely found in the Italian cities, and it was in them that the movement started and attained its earliest maturity.

But although the achievement in material civilisation and culture was in some respects so great, it was extraordinarily limited and defective in others. Beneath the surface of brilliant social culture lurked gross appetites and savage passions unrestrained by piety and untutored by experience. Society exhibited an almost unexampled spectacle of literary, artistic, and courtly refinements crossed by brutalities of lust, treasons, poisonings, assassinations, and violence; in private, as well as in political life, force, intrigue, and treachery were rampant and triumphant. There was, in other words, a complete lack of morality in the individual at this period, as well as a complete lack in the social organisation of any recognition of the supreme and indispensable function of morality in the maintenance of civilisation. It was not merely that the individual had vices, but public opinion itself had nothing to say against them; and provided he had sufficient force to back him up, the victims of these vices had no means of obtaining justice.

But however extraordinary this may seem at first sight, it is easily intelligible from our point of view. A Racial movement naturally makes for material civilisation and culture, and if it has a free action, it necessarily establishes the moral instincts in the individual, and the universal recognition of morality in the social organisation, as the very basis of that social harmony which it tends to create. But the reader will remember that, during the first three centuries of its existence, this Racial movement had been completely prevented from doing anything of the kind by reason of the intense religious effervescence of the period, with its resultant ecclesiastic and feudal tyranny. How could it impress these moral instincts on the individual in face of the hostile suspicion with which the religious consciousness regarded them, and especially in face of the divine impulsion which urged the individual to deny every claim that the world and his fellow-creatures might have upon him, and to seek for eternal salvation in the deification of his own self-consciousness? How could it impress on the social organisation a recognition of the supreme value of morality, so long as both ecclesiastic and noble were powerful enough to thwart its intention and refuse to allow any considerations for human welfare to determine their actions? It was, of course, impossible for it to do either of these things in the circumstances. And as a natural result when, towards the end of the growing period of the Racial movement, both the individual and the state freed themselves from the influences which had enthralled them, the character and the institutions which were thereby set free were equally devoid of any moral basis. The whole force of the humanistic movement concentrated itself into an impulse towards a sensuous and selfish enjoyment of life, and the malignancy of this immoral impulse was increased a

hundredfold by the inherent injustice of the social organisation which the XIVth and XVth centuries inherited from the preceding ones. The Church itself, having lost the restraint imposed on it by the transcendentalism of the past, took advantage of the enormous power and the complete immunity that it possessed, and became the chief engine of the general corruption. No longer able to subsist through the higher enthusiasms of humanity, it did everything it could to foment and to increase the superstition of the masses. The cynical disregard for morality displayed by the highest dignitaries of the Church became an example to the lowest of those who exercised the power, and enjoyed the immunity, with which the priesthood was invested; and produced a state of things which would be incredible if it were not so clearly attested and confirmed by incontrovertible evidence. Protests arose here and there all over the area affected by the Racial movement against this state of things. Savonarola in Italy, Huss in Bohemia, Wycliff in far-away England, were examples of men whose genius did, at different moments, voice the general indignation. But it was not until the torch lit by Luther caused the violent explosion of the dawning energies of the Protestant Racial movement, that these protests swelled into that massive revulsion of feeling which spread all over Europe, and forced on the Church the Counter-Reformation.

With our own Racial movement, a new era commenced in the development of humanity, which is, in its own way, as separate and distinct from any other Racial movement as the Greek was from the Oriental world which had preceded it. This was due, in the first place, to the effect that the peculiar circumstances of its origin had on the development of its religious consciousness; and, in the second place, to

the fact that the mental apparatus for increasing the objective intelligence of the individual had become fully developed, and human thought was able to begin its assault on Nature. The tremendous abuses to which ecclesiastical domination had given rise were so patent to everybody, and had engendered such a revulsion of feeling in every country in Christendom that the power of the religious consciousness was mitigated from the very first in the Protestant movement by the stern resolve that these things should be done away with. This revulsion of feeling manifested itself in every Roman Catholic country, and at one time it looked as if the Reformed religion was going to effect the complete overthrow of the Papacy. But these signs of irritation subsided in all the countries where the Mediæval Racial movement was predominant as soon as the splendid enthusiasm of the Jesuits had purged the Church of the corruption and the immorality which were sapping its hold on the peoples. There was not sufficient Racial energy remaining in these countries to survive the drastic reforms of the counter-reformation. But in those countries which were to become the centres of Protestant development, every city and every state gave evidence of a stern determination that the ecclesiastical organisation should be secondary to the civil, and should not be allowed to interfere with the progression of humanity towards material civilisation and culture. Moreover, as the dominant mental attitude of the individual was an objective one, the religious consciousness itself was, from the very first, in large part objective, and therefore allied with, and not opposed to, the moral tendency of the Racial development. Instead of weakening the moral instincts which the Racial development imposed on the individual, it strengthened and energised them with all the force of a divine impulsion. Thus

it expressed itself most perfectly, not in respect of a new system of theology, but as an outburst of moral indignation against the ecclesiastical system which was responsible for so much iniquity in the external world. It was not so much in respect of dogma that this religious consciousness impeached the prevalent ecclesiastical system, but in respect of its catastrophic influence on the moral and material interests of humanity. Its theology, indeed, was so insecure and so lacking in authority that instead of unifying the Race it split up into a large number of antagonistic sects. It remained in all the sects saturated with the very dogmas which had brought the ecclesiastical system it condemned into existence; but its attack on this system had so completely shattered the authority on which these dogmas rested that its own position became, from an intellectual point of view, very insecure. It was the consciousness of its weakness in this respect that caused it finally to adopt an attitude of determined opposition to any form of intellectual activity. Nevertheless, its oppressive power has been infinitely small compared with that exercised by religion in the Mediæval Racial movement. From the very first, the tendency of the Racial development to establish freedom in religious matters was triumphant; and equally so was the tendency to limit, and gradually to obliterate, the abuses of the Mediæval social organisation. At the very beginning of the Racial movement, Bacon laid down the fundamental proposition of scientific philosophy, that all knowledge must depend on the observation of real facts in the external world. During the Mediæval Racial movement, the observation of the external world had been entirely neglected, so that although the process of logical reasoning had become established, it could not produce any large growth of scientific knowledge. The discoveries of Galileo

and Copernicus, the invention of printing, of the mariner's compass, and of gunpowder, and the study of anatomy, are some indications of the dawn of a scientific method of thought. But in general the intellectual productions of that Racial movement betray no inkling of the fact that human thought was capable of penetrating beyond the narrow limits of Greek and Roman ideas into the boundless regions of investigation which have been so fully exploited by modern science. In our Racial movement, on the other hand, the development of the scientific method of thought has been one of its most salient characteristics. As soon as the disturbance produced by the earlier religious and political struggles had somewhat quieted down, an uninterrupted development of objective ideation made itself manifest, which has gradually endowed humanity with that tremendous grasp over the forces and materials of Nature which distinguishes this Racial movement in a very particular manner from all those which have preceded it in human history. The results have been so striking, and have added so much to the dignity and well being of human existence, that every section of humanity that is progressive and developing admits the claims of the objective and scientific method of thought, and refuses to be guided in its advance by any other. Not the least remarkable of its results is that extraordinary growth of scholarship within the Churches themselves, which is ruthlessly subjecting the fundamental assumptions of theology and the very Scriptures themselves, to a process of scientific enquiry; and when we reflect that this must result in the final emancipation of Christianity from Paganism, we cannot doubt that this application of the scientific method of thought, however harassed and obstructed it may be, will result in an achievement which will have even a greater

effect on the well being of humanity than the triumphs of this Racial movement in other spheres of activity.

The characteristic feature of the development that has taken place during this Racial movement is, in short, the fact that great masses of ganglia, which had hitherto been completely subjective, have been drawn down into the circuit of objective ideation, so that all the radiance and the energy which belonged before solely to spiritual presentations have now been infused into our conceptions of the material world. The change which has thus been effected in human existence during the last four centuries puts into the shade that which is visible in the development of any other Racial movement. It is not so much, indeed, a progression that has taken place as a sudden leap forward, which it is utterly impossible to explain in the light of any theory of evolution but that which is contained in this book. I do not care what particular feature in this progression is taken as an example—whether it be the great spirit of humanity which is abroad, the transcendental feeling which has crept into the conjugal relationship, or even the personal cleanliness which is so distinctive a feature of our times—the key to each one of these changes will be found in the psychological situation postulated in my theory. We are told that we are not so capable of artistic expression as the peoples of other days; but is that really so? Do we not possess a power of artistic expression in music as great, if not greater than, the artistic achievement of every Race that has preceded us? We are not as capable of expressing the subjective in the plastic arts, or in painting, nor do we appreciate its expression in these forms when we meet them as highly as the classical and the Mediæval peoples; simply because the layers of ganglia which were concerned in this expression in

those times are, with us, so thoroughly drawn into the circuit of objective activity that the expression of the subjective through them is considerably impaired. It is only the higher layers of the Neo-andric mass that can in us express the subjective with perfect freedom, and without violence to our general state of mind; and as these higher layers have a specific and independent connection with the auditory sense, therefore it is natural that the expression of the great emotions should effect itself in the art of music. And in the development of the art of music, the position of this Racial movement is as supreme and unchallenged as that which it occupies in the development of scientific philosophy.

BOOK IV

FINAL CONSIDERATIONS

CHAPTER I

PROBLEMS OF MORBID PSYCHOLOGY

It is therefore clear that the scheme of mental development propounded in this work affords us the key to the whole of the historical and religious development of humanity, and to the whole of the mental and moral character of the individual. But I wish to add a few words to the demonstration to show that it affords us the key, not merely to normal conditions of consciousness, but equally to those pathological conditions which are, at the present day, the puzzle of the modern psychologist.

The reader will understand that this scheme of development postulates a progressive organisation, layer by layer, of the Neo-andric mass from a subjective into an objective condition. Each layer has been brought into function by being incorporated with the one below it along a specific line of union, and as this process of incorporation is only a recent event in the history of humanity and by no means completed, it is liable to be relaxed, or even completely obliterated, along these lines of union, by any cause that can definitely injure the nutrition or the structure of the cerebral tissue. Thus human consciousness is, on the one side, subjective and, on the other side, objective. The normal condition is when the two sides grip each other so firmly that they present to the outside world one single individuality, whose emotional and volitional powers are so completely in harmony with the intellectual as to produce unity of thought and unity of action in every conceivable circumstance. This normal condition of consciousness is

the result of the normal state of the cerebral layers so long as they grip each other perfectly; but the moment you get a relaxation of this grip along any one of the definite lines of union, then you get an upper part which is more inclined to behave subjectively, and a lower part which behaves objectively. You get, in one word, what is called mental dissociation, and the phenomenon of mental dissociation lies at the basis of all pathological states of mind. In general, all pathological mental conditions may be divided into three groups; those that belong to Neurasthenia, those that belong to Hysteria, and those that belong to Insanity.

Both in neurasthenia and in hysteria, the sole cause determining all the symptoms is mental dissociation. In neurasthenia, which is the form of the affection most common in men, the dissociation is generally, if not in all cases, simple; that is, it occurs only along one line of union. The particular line of union affected may vary, and the intensity of the dissociation may vary, so that the resulting phenomena may also vary very considerably. But in every case there is at once a distinct diminution of will-power, because the passage of energy from the subjective element, which contains most of it, into the objective is impeded and retarded. Every act and every thought now easily induces fatigue, and both the mental and the physical organisations of the individual are seriously crippled. Nervous pains of all kinds result from the difficulty with which the mental process completes itself, and a state of nervous exhaustion is induced as a result of the tremendous waste of energy that takes place before every thought and every act can complete itself. Moreover, since these higher ganglia are united by specific channels of communication with the viscera, and since the tremendous vital energy of these higher ganglia is constantly being used to maintain the

efficiency of the bodily organisation of the individual, it is obvious that the disturbance of function which results from the act of mental dissociation must necessarily affect the physical organisation adversely, and produce all kinds of functional disturbance in the visceral organs. As the result of dissociation, again, the subjective element will become freer and less subject to the control of reason and perception. The patient may become highly emotional, irritable, liable to sudden storms of feeling, and especially credulous and susceptible to all the forms of suggestion. On the other hand, the dissociation may progress to such a point that the physiological activity of the upper part may become, in some slight degree, antagonistic to that of the lower part, and then we may have symptoms which faintly simulate those of some forms of real insanity. The strangest sensations may afflict him, and he may become highly suspicious, superstitious, wrapped up in himself, and full of fears that something terrible is going to happen to him. Nevertheless, although he may be suffering from all these feelings, the mental lesion is in reality so slight that he can at times completely hide them from any but the most skilled observation, and there is never in him that complete separation from the outside world which is the distinctive feature of real insanity. He is aware of all his obligations, and his imperfections fill him with the greatest distress; he longs for sympathy, and on the subject of his own ailments he is inclined rather to be garrulous than to be secretive.

Hysteria is the form that the affection takes most commonly in women. Here again it is dissociation, and dissociation only, which gives rise to all the symptoms. But the picture is a very different one, because of the different positions of the two sexes in the evolutionary movement.

Because the woman is not the developing creature in this Generic process, she is always a step behind the man in development, and therefore the upper element in her is very much more pronouncedly subjective than in the case of the man. But beyond that, as the result of her not being the developing creature, the actual grip which exists between layer and layer of cells is very much less effective than in the case of the man. So that not only does dissociation occur more readily in her, but when it does occur it is very liable to become multiple instead of simple; that is to say, it may affect simultaneously or in rapid succession many lines of union instead of simply one. Once these developmental facts are grasped, the phenomena of hysteria become very easy to understand. The cause that produces neurasthenia must be sufficient to damage the integrity of the nervous tissues as a whole. It is this general enfeeblement which causes the dissociation, and the dominant phenomenon which overshadows everything else is loss of nervous power and capacity. But the cause that operates in hysteria acts directly on the lines of union betwixt the layers, because in women it is necessarily the points of contact between the layers that give way first, and the condition frequently establishes itself without any loss of power in the layers themselves. Thus the fundamental basis of hysterical phenomena is the liberation from control of an emotional element which, however, may be possessed of the most tremendous will-power; a will-power, indeed, which may be much greater than that which the patient manifests in her normal condition. This exaggerated will-power makes her act in defiance of her reason and her perceptions, so that she loses all sense of proportion and of the true values of things in the external world, and reveals in all her behaviour the predominance of a state of mind

which is purely subjective. The waste of nervous energy resulting from the friction thus set up between the rebellious subjective element and the objective produces the same nervous exhaustion and the same nervous pains which are characteristic of neurasthenia, and the same interference with the organic functions of the body is a common result. But in this case the physical conditions induced or simulated may attain to a degree of intensity which is never seen in neurasthenia. Hysteria may simulate organic diseases so closely as to defy the observation of the most intelligent expert. It may lead to complete paralysis which, if not treated promptly, may become permanent; and, in some cases, it may even so completely suppress the functions of one or other of the organs as to lead to death. But beyond all these phenomena which may happen when the line of dissociation is single, other complications may arise which are due to dissociation becoming multiple. These complications consist of a more or less complete alteration in the character of the individual, and this indeed may become the chief feature of the disease, so that it assumes a distinctly mental type, and approaches very closely to insanity.

Finally when, in addition to the cause that produces mental dissociation, you have some other determinant which is capable of artificially stimulating the upper layers into an exaggerated state of psychical activity, you get acute insanity. The distinctive feature of acute insanity is that it is, in every case, an artificial reproduction of one or other of the mental states that were produced during the Archaic period by the normal process of mental development. In the Archaic period these mental states were the result of the enormous energy of the Neo-andric cells, due to the fact that the Generic development was in its period

of growth. In insanity at the present day we have, as the result of a morbid or artificial process, a similar exaggeration of the energy of the Neo-andric cells, and in consequence a reproduction of similar mental states. That this is so will become apparent if we compare the several phases of acute insanity with the several mental states which became predominant in the individual during the Archaic period of human development. We see at once that the former are an exact reproduction of the latter.

In acute melancholia, the patient is filled with an all-pervading terror of his surroundings. He visualises in every object and in every person that he sees a malignant presence, and the resulting panic drives him to acts of suicide or homicide. This is exactly the mental state associated with the first stage of the Generic development.

In sub-acute melancholia, the individual is filled with fears of the same character as the preceding, but less violent and acute. He is overwhelmed with a feeling that he is a poor and miserable creature incapable of all effort and self-assurance, that everybody is against him, that the whole of Nature is filled with influences hostile to him, that something terrible is sure to happen to him. He shrinks away into himself, incapable of making up his own mind about the most trivial matters, or of making head against the evil influences with which his surroundings are pregnant. He is driven to cling passionately for help and protection to something or some person outside himself, and it is only in proportion as this instinct is capable of being satisfied that he avoids drifting into the more frenzied condition of the disease. This is exactly the mental state associated with the second stage of Generic development.

In exalted mania, the individual is filled with a tremendous sense of his own powers and importance. He is ex-

alted in his own estimation far above the rest of humanity, and believes himself either to be God, or related in some special way to God. Full of divine inspiration, he believes that it is his supreme right to lord it over his fellows, to teach them how to behave, and to punish them if they resist his wishes; he believes himself to be immortal, to be immune from the physical ailments and from the legal restriction to which other people are liable. But his general attitude towards other people is a benevolent one, and he is not necessarily violent or malignant in disposition, especially if his mental attitude and the actions that result from this attitude are not interfered with. Indeed, even when rendered violent by interference, his sense of humour may be so tickled by the obvious incapacity of others to realise his supreme position that his feelings may find vent in uproarious hilarity. This is an exact reproduction of the state of mind associated with the third stage of Generic development.

In violent mania, the individual becomes a ferocious and erotic creature, filled with passions which render him malignant and dangerous in the highest degree. This is an exact reproduction of the mental state associated with the fourth stage of the Generic development.

In self-persecuting insanity, the individual is filled with the idea that there is some part of his own soul which is evil, and that he is damned to all eternity if he does not get rid of that evil thing. He is filled with a sense of moral unworthiness, he has committed the unpardonable sin; or he feels that his very soul is in the grip of something which is dead and rotten within him. This is an exact reproduction of the mental state associated with the fifth stage of Generic development.

In stuporose mania, the individual is filled with an

overwhelming impulsion to separate himself entirely from the external world and his fellow creatures. He becomes wrapped up entirely in himself, and gradually loses his sense of external realities and of the obligations which these realities impose on him. He hates and loathes the external world, and his feeling is especially concentrated against the material self which binds him to the external world. His consciousness becomes one single flame of self-torturing ecstasy. In the final stages, this condition may become so pronounced that he becomes to all appearance completely inanimate, with senses hermetically sealed, and with attention completely absorbed in his subjective ecstasy, so that no outside impression has the slightest effect on him. That this apparent insensibility, however, is only the result of mental concentration is rendered strikingly evident by what inevitably happens when he is left alone with a knife or cord with which he can destroy himself. This, again, is an exact reproduction of the mental state associated with the sixth stage of Generic development.

The moment the fact is realised that all the phases of acute insanity are simply reproductions of mental states predominant in the individual when the Neo-andric cells were inflamed with the full energy of Generic growth, the causation of insanity becomes easy to understand. It is only necessary to have, in addition to the cause which produces mental dissociation, some determinant, such as a poison circulating in the blood, capable of artificially stimulating the layers of the Neo-andric mass into such a state of activity that they behave once more as they behaved in the Archaic period. And when we bear in mind the disruptive influence which every phase of insanity must exert on the coherence of the layers, we should expect to find in the actual picture presented to us by any individual case,

sometimes a rapid passage from one phase to another, sometimes a chaotic intermingling of symptoms that result from the excitation of several layers, and sometimes a rhythmical variation in the predominant phase.

As we have already said, the progressive organisation of the Neo-andric mass has taken place layer by layer. But as each of these successive combinations of layers has represented in consciousness the personality of the individual throughout the whole of a Racial movement, it is evident that each one of these successive combinations has within itself the capacity of acting completely and comprehensively as a complete individuality. Each one of these successive combinations is therefore self-contained, and can be separated from any other without damage to its own cells, or their psychical activity. This fully accounts for those cases of alternating individuality which frequently appear either as the result of hypnotism or of some pathological condition. With regard to this phenomenon, I would only like to point out that it is natural that the mind should apply a process of selection to the enormous number of impressions which it receives without being conscious of them. Such unconscious impressions would naturally group themselves in each layer according to the relation which they bear to the individuality which belongs to it. Take, for example, the case of a girl who in the course of her life has to skirt many experiences and listen to many expressions which are so foreign, so unintelligible, and so objectionable to her normal self that they are rejected by her conscious mind as things that cannot be woven into the texture of her individuality. Let us suppose that some shock or pathological condition induces in her a change of personality, and the layers which now become predominant in her are those that were specially affected during the Mo-

hammedan Racial movement. Her character in this condition will be altogether different from her normal one, and it will approximate closely to that of an Odalisque. But the remarkable thing is, that with this change in her character there will open out a consciousness of events, and a knowledge of certain forms of language of which, in her normal condition, there would be neither recollection nor understanding. Experiences which her consciousness had apparently never laid hold of will now be vividly remembered, and woven deeply into the fabric of her own individuality. Not only her character, but the sum total of experiences which her consciousness recognises and remembers, is altogether different from that of her normal state. This is, indeed, one of the most striking things in the phenomenon of alternating personality. But it is not difficult to explain from our point of view. These impressions, which did not appear to touch her, have really been received by her brain; they have been rejected by the dominant layers, but they have been stored away in the layer appropriate to them, and in this condition they have lain hidden away and incapable of being revived by any conscious effort. The moment, however, the change occurs, then the particular layer which has been thus furnished leaps into function as a distinct individuality, and the experiences which have been stored up in it are necessarily part of its texture and remembrance.

Thus consciousness is the resultant of the psychical activity of a combination of layers which usually act coherently, but which, nevertheless, can be separated from each other without the slightest damage to the integrity of their internal arrangement. We may represent the individual as being normally a combination of two individualities, one is subjective and the other is objective. They are

linked together so closely that in the perfectly normal individual the two form one single personality. Nevertheless, the two individualities have separate existences, and these separate existences are carried on on either side of a definite line of union. The subjective individual is highly susceptible to suggestion, and any idea suggested to him is capable of producing a strong resultant on the internal arrangements of the body, and of largely influencing both bodily and mental states. The objective individual, on the other hand, interferes with and obliterates in varying degree this susceptibility to suggestion; because he opposes to it the factors of perception and of reasoning, and thus absorbs the greatest part of the stimulus which is applied, so that a very small part, if any, remains to reach the subjective individual. The objective element cannot induce changes in the internal arrangement of the body, or influence mental and bodily states; so that even if the intellect assents to the suggestion, the mere fact that the greatest part of it is absorbed and dealt with by the objective element destroys the power which it would possess if it reached the subjective element directly. Thus, whilst the average individual in his normal state is always in some small degree susceptible to suggestion, this susceptibility can be enormously increased if, by some means or other, the resistance of the objective element is diminished or removed for a time. It is in this possibility that lies the rationale of all forms of psychical therapeutics; by means of which it is possible to influence for good both mental and bodily states through the force of suggestion on the mind.

In the scientific application of this method, what is known as hypnotic suggestion, the result is obtained without any damage either to the objective or to the subjective element, or to the line of union between the two. There is

neither any abnormal exaggeration of the subjective element, nor any diminution of will-power, nor any intellectual degradation of the objective element. It therefore cures without hurting the individual in any way; and it is capable of being applied to the most highly developed individuals whose mentality is most perfect. There is throughout the whole process no suggestion of a miracle or of any tampering with the laws of Nature. The patient is told that it is a natural process like any other medical or surgical procedure, and that the operator simply obtains the desired effect by stimulating into activity certain brain centres, and by directing the energy thus liberated in the required direction. He surrenders himself voluntarily to a process which lulls his objective faculties into varying degrees of insensibility. The objective layer goes for a short while to sleep, and the operator therefore comes into direct contact with the subjective element and influences it through the auditory sense. Provided his appeal is couched in terms appropriate to the mentality of the patient, and provided, moreover, he does not demand anything which is opposed to the general moral disposition of the individual, it is almost impossible for the subjective element to resist the appeal. It is just as hopeless to try and eliminate from a person's character some peculiarity which is in conformity with his general disposition, as it is impossible to implant in the patient's mind a tendency which is at variance with the general disposition. But in the case of peculiarities which are at variance with the individual's general disposition, and which he wishes to get rid of—peculiarities, therefore, which are pathological in their nature—the appeal made by the operator is almost invariably successful. It may even be successful in cases of insanity where one or more of the layers still remain un-

affected by the diseased process, and are therefore susceptible to his ministration; provided the initial lulling of the objective sensibility can be effected. In such cases, the healthy subjective element identifies itself with the suggestions made by the operator, and the tremendous nervous energy thus liberated becomes the cause of the cure. But this voluntary sleep into which the objective element falls involves no damage to itself or to the subjective element, or to the bonds that unite the two. Each of these several parts remains as strong as it was before, and when the application is at an end, the objective mind wakes up and resumes its place in the personality of the individual without the slightest damage having been done to its intellectual functions, or to its union with the subjective element. The process should, of course, be treated like a surgical procedure, hedged round and limited by all the safeguards that enable us to benefit from the triumphs of scientific surgery without suffering from the ignorance of incompetent operators, or the possible abuses that an unrestricted license to cut up the human being might engender. But treated and applied in this way, there can be no doubt that this method of therapeutical procedure is capable of yielding results as brilliant as any of the achievements of surgery and medicine in other directions.

Once the patient is rendered susceptible to suggestion, the mechanism of the cure effected is exactly the same in hypnotism as that which operates in all the forms of faith-healing and Christian Science. Where the latter differ radically from scientific hypnotism is in the different process adopted to secure the susceptibility of the patient; and it is this difference which makes them dangerous to the patient, uncertain in their effects, and finally inapplicable to those individuals who are highly developed, and whose

mentality is therefore strongly intellectual. For in both faith-healing and Christian Science, the stage of susceptibility is reached by an intellectual degradation of the objective element, which damages it so completely that it is put *hors de combat*. This crippled condition is not a temporary one; it is permanent, because it is effected whilst the objective element is fully conscious. The individual must consciously stultify his own intellect, and train himself so that it completely loses its grasp of the outside world, and its own logical stability. In other words, the whole of the intellectual apparatus of the individual must become disorganised before he becomes capable of reaching the stage of susceptibility which allows suggestion to produce the desired result.

In all forms of faith-healing, the stage of susceptibility is reached by the overwhelming force of a belief that a miracle is possible, and is going to be performed. Now the whole of the development which has taken place during the last three thousand years has tended to produce a state of mind which is absolutely incompatible with the belief in miracles; and especially at the present day the efficiency of every act, and the integrity of every thought, are based on the conviction that the laws of Nature are eternal and unchangeable, and that there exists no "deus ex machina" capable of interfering with them. In other words, in order to arrive at the stage of susceptibility, the individual has to undergo a process of intellectual degradation; and this, in some forms of faith-healing where the instrument that rivets the patient's attention, and which he believes is going to effect his cure, is a relic, or an image of some sort, may be extremely profound. But there is, moreover, a very considerable danger of moral degradation, for in faith-healing the object is attained by a tremendous excitation

of the religious consciousness; and the religious consciousness, as we have seen, if carelessly handled, and especially if inflamed at its lower depths, may actually induce in the individual a most tremendous moral perversion. These objections to its use caused faith-healing, which was so widely practised during the Middle Ages, to fall into disrepute in later times. Most of the Reformed Churches abandoned its use completely, and faith-healing became, until very recently, a practice condemned by the vast majority.

In Christian Science, on the other hand, the stage of susceptibility is reached by inducing in the individual an overwhelming belief that the external world, with all its material forms and the sensations that we derive from them, has no real existence. The existence of matter, and the sensations that reveal to us the presence and the condition of matter, are pure delusions. In one word, there is no reality in anything that is objective; the only reality is the deified self-consciousness of the individual, which is capable of being so intensified that it can free itself from the shadows and the delusions of the objective mind, and thus become capable of acting universally in whatever manner it thinks fit. This belief is forced on the objective mind when it is in full conscious activity, and the objective mind, which naturally rejects it, has, nevertheless, to submit to its disintegrating influence before the stage of susceptibility can be reached. That is to say, the patient who submits to the operation of Christian Science has to undergo a process of intellectual degradation so complete that it renders ineffective in him the whole of the mental development that has taken place during the last three thousand years, and causes him to revert to the mental condition which attained its full expression in the Brahmin Racial movement.

The intellectual degradation, therefore, is just as profound as in any form of faith-healing.

In all the forms of faith-healing, as well as in Christian Science, therefore, the stage of susceptibility is only reached by a process of intellectual degradation. If, however, the intellectual stability of the individual is so great that it successfully resists this process of degradation, then neither faith-healing nor Christian Science can produce any curative effect. We may put it in this way; that the individual must be some sort of a fool before either faith-healing or Christian Science can be successful with him. If he is not any kind of a fool, then it would be impossible for them to produce in him that susceptibility to suggestion on which cure depends; and whatever may be the degree or the kind of foolishness which allows either of these processes to be successful, they will both tend to increase it enormously.

It is easy enough to explain from our point of view the great attraction that Christian Science possesses at the present day for individuals of even great mental activity, if the subjective element happens to be predominant in them, and not sufficiently brought into harmony with the objective. The reader must remember that even in our present state there are a large number of the higher cells of the Neo-andric mass, at least one-fifth of the whole, that are still completely subjective and completely detached from the outside world. The condition of these cells does not seriously interfere with the mentality of those in whom the intellectual organisation of the lower layers has reached a high degree of perfection. But wherever the intellectual organisation of layer B is not complete, and especially where the grip between the different layers is not perfect, then these detached cells of layer C become of great im-

portance. Strenuous mental activity is then apt to bring them within the sphere of psychical disturbance, and the inevitable result of this is to increase enormously the power of the subjective element, and to throw out of gear the whole of the intellectual function. But the completely subjective state which Christian Science demands before it can effect any cure is exactly the state of consciousness which the excitation of layer C tends to induce. It is for this reason that Christian Science is particularly attractive to minds that are so active and self-sufficient that they easily reject the authority both of science and of religion. The number of minds which it is capable of attracting and influencing has been enormously increased during the last thirty years by the higher education of women. These minds would naturally recoil in disgust from the grosser forms of faith-healing, but they fall an easy prey to Christian Science; and the harm that it does to them, by endowing the subjective element with an enormous increase of energy, and by utterly destroying the intellectual coherence of the objective element, is incalculable, and may easily eventuate in some form of insanity.

CHAPTER II

BIOLOGICAL RELATIONS

BUT it is possible, by going only a step further and passing beyond the narrow limits of its operation in the historical evolution of humanity, to show that our postulate is perfectly sound on its biological side, and that it does not clash in any way with the belief that in biological evolution Natural Selection has been the great determinant of the line of progression. In order to account for the marvellous transformations and adaptations of structure which exist everywhere in the animal and vegetable kingdoms, and have rendered possible a survival in the struggle for existence—in some cases extending to a complete masking of the real Generic identity of the individual, and the simulation of a totally different guise—it is necessary to assume, not only that Natural Selection has the power of preserving qualities that are useful in the struggle for existence, but further, that it has the power of determining the actual direction in which modifications are to occur throughout a long line of evolutionary progression. This is the central conception of the great theory by means of which the genius of Darwin first enabled us to grasp the fact of evolution; and I will now show, in as concise a manner as possible, that the vast influence exerted by Natural Selection in determining the line of progression in the course of evolution is a necessary corollary of our postulate.

I have said that during the life-time of each Racial Organism, the virginal elements contained in each mass of Germ-plasm, being themselves active and full of developmental

energy, take part in the general growth of the individual; and the individual thereby becomes furnished with a widely distributed texture of formative material, which is capable of elaboration into organised structures endowed with specific functions. This process of elaboration is carried on, not only during the life of the individual, but throughout the whole life of the Generic Organism, which is infinitely longer than that of the individual. The conversion of the virginal into structural plasma-elements goes on quite independently of the environment of the individual; it is the result of the developmental energy set free in the virginal plasma by fertilisation, and therefore takes place within the Germ-plasm, entirely unaffected by any outside influence. Therefore that part of the structural plasma which goes to form the generative tissues of the new individual is equally affected, so that every additional character that appears full-blown in the individual, is represented in miniature in the Germ-plasm, and every step in the gradual conversion of the virginal into structural plasma is transmitted to the succeeding generations. There occurs, therefore, a continued growth of new characters throughout the whole life of the Generic Organism in the individuals that spring from the affected stock; and thus a new Genus is brought into being—as the result of the developmental energy of a living organism. By the time that the energy of the Generic Organism is extinct, the conversion of virginal into structural plasma-elements is completed, and the Generic type of individual has become fixed and hereditary.

The new organisation, which is brought into being by the Generic Organism, necessarily subtracts nourishment for its sustenance and growth from the older inherited organisation of the individual, and there is, therefore, from the very first a bitter struggle between the two for existence.

The Generic Organism necessarily triumphs, because of its enormous developmental energy, because every success it obtains is transmitted with accumulative force through successive generations for some thousands of years, and because it acts through large masses of individuals, making of little importance any excessive resistance found in the few. Meanwhile, until the product of the Generic growth has sufficiently matured to undertake efficiently the functions of a new organisation, the individuals concerned are actually less able to maintain their existence against the environment, than they were in their original condition before the birth of the Generic Organism; for their old inherited organisation has been more or less interfered with and atrophied, and the new organisation is not ready to discharge the same functions. So long as the energy of the Generic Growth is in the ascendant, however, this individual incapacity is more than compensated for by the developmental vigour with which it endows the individual, and the collective form it gives to the whole evolutionary movement; but as soon as the energy of the Generic growth begins to wane, then the very existence of the new Genus becomes threatened by the disturbance which its growth has entailed both in the individual and the external environment. Whether the new Genus is to establish itself or not will then depend on whether the new organisation is sufficiently mature to undertake efficiently the functions of the older organisation which it has disorganised, and to maintain itself as the directive agency of the individual without the supplemental vigour which it has hitherto inherited directly from the Generic Organism. Hitherto it has existed by virtue of a developmental power separate from that of the individual; now it has to exist, if it is to exist at all, as part of the individual. Its ultimate success will depend

on whether the resistance of the older organisation has been sufficiently overcome to enable it to devote its energies to the development of new characters, which will make the individual a more efficient factor in the struggle for existence; and whether these new characters are such as to overcome the difficulties which the environment presents to the existence of the reconstructed individual. If the supremacy of the Generic Growth cannot be maintained, and if the necessary characters cannot be formed, then the ultimate result of the whole process is degeneration and not development; and the whole mass of individuals affected finally sinks to a lower level of organisation, both physical and social, than that from which the movement started.

Generic development, then, consists of two stages; one which, like the corresponding stage in the development of the individual, is entirely the result of an innate power of growth, and another—also like that in the individual—in which the developed structures shape themselves to ends determined by the nature of the environment in the midst of which existence has to be maintained. When Generic development is completely at an end, it leaves behind it masses of individuals of a fixed and hereditary Generic type, bound together by social bonds and customs which are the final and ultimate issue of the unity of the Generic Organism. So long as no change takes place in the environment, none will take place in either the physical or social organisation thus established; for the one has been adapted to the other, and between the internal and external conditions of individual development there has been established so perfect an equilibrium as to ensure the maintenance of the *status quo* throughout all ages. The social and physical organisations of the masses of individuals concerned are suited to the environment, and the environment is fa-

vourable to their maintenance. But if the environment alters in character, and becomes increasingly hostile to the organisation, then changes occur in the latter, which are the result solely of influences emanating from the environment. These changes consist wholly, however, in the preservation and reinforcement of such characters, in both forms of organisation, as are useful for the preservation of the existence of the individuals concerned; and in the gradual loss and obliteration of those characters which hinder their survival. The reader must grasp the fact that that which is preserved in this phase of the evolutionary process, is a different thing entirely from that which is preserved in the phase of Generic development. In the latter phase it is the Generic which is preserved at the expense of the individual; in the former it is the individual that is preserved at the expense of the Generic. If the capacities of the individual are such as to cause the social form of existence to give him advantages in the struggle for existence which he would not otherwise possess, then that form of existence inherited from the Generic period of development is perpetuated. But if the hindrances to the social form of existence are great, and the capacities of the individual are such as to make him capable of fending for himself, then the social form of existence gradually vanishes; and the individual becomes a solitarily living creature.

Thus it is the environment which determines which of the characters inherited from the Generic period of development are to be perpetuated. And in this way it is the environment which ultimately determines the actual line of development, running through many Genera, in each great evolutionary epoch. For the Generic Growth simply adds itself to the inherited structure of the individual in the form of formative protoplasm; and by this means each

organ of the individual which has a sufficiently vigorous vitality to survive in the struggle for existence between the Generic Growth and the inherited organisation, becomes finally endowed with greater powers than it possessed before for the performance of its functions. It is therefore just those organs which have been serviceable in the struggle for existence of the individual before the birth of the Generic Organism, and which have been perpetuated and rendered more vigorous by the nature of the environment, that the Generic Growth finally lifts to a higher level of organisation. It does not do the same for those organs which have not been useful to the individual. The latter have already become, in consequence of this inutility, atrophied and less vigorous in the inherited structure of the individual; they therefore suffer far more in the course of the struggle for existence between the Generic Growth and the inherited organisation; and their final reconstruction is checked by the same causes which led to their atrophy in the pre-Generic period, if the environment still proves hostile to their active employment. Thus each Generic Growth tends to render more perfect those organs in the inherited structure of the individual which are adapted to cope with the necessities of the environment, and to obliterate those which have not this quality. It is the environment, therefore, which determines the actual line of development in those great evolutionary epochs, which have each resulted in the production of a particular class of living things.

It is easy to see that the perspective in which we can alone study the existing condition of things in the animal and vegetable kingdoms could not possibly reveal to us the operation of a Generic process; for it gives us no sequences of sufficient extent in the development of any one Genus to

enable us to determine its presence. The knowledge we possess of the animal world in its natural state only gives us glimpses of the completed results of the evolutionary process. The most striking feature of these completed results is the adaptation of structural development to enable the individual to maintain his existence; an adaptation which we can see carried on, in many cases, from type to type throughout a whole class of living things. This adaptation is the result of Natural Selection, and therefore the perspective in which we study the animal world in its natural state necessarily gives us everywhere evidences of the process of Natural Selection, but it could not possibly afford us anywhere sure evidence that there was such a thing in operation as a Generic process; for even if there were any class of animals in which such a process was at the present day operative, it would not reveal itself to us. The most that it could afford us would be vague indications of its operation, which might be sufficient to engender doubts as to whether Natural Selection had been, in truth, the sole determinant agent in the great process. That these doubts have increasingly troubled the minds of biologists is evident from the literature of the subject. But in the absence of the only scientific test, that appeal to facts which Nature does not afford us in the case of the Generic process, it is obvious that all conceptions of the supplementary agent must be highly conjectural, and it is more than probable that they would fall far short of the truth. As a matter of fact, all conceptions of the supplementary agent hitherto advanced are incapable of accounting for that collective nature of the evolutionary movement which is so striking a feature of the historical progression of humanity. For what we know of the history of Mankind makes it clear that the dominant note in human evolution has always

been the preservation of the universal at the expense of the individual; that humanity has developed in large masses moving simultaneously wherein the comfort, welfare, and even existence of the individual have been subordinated to the requirements of a common directing force. That this force is present in the mental constitution of every individual, and that it enforces his allegiance and determines or modifies every phase of his consciousness is equally evident to the student of human nature. In one word, in humanity the action of a universal agent which is capable of influencing large masses of individuals simultaneously and of influencing them in an exactly opposite manner to the way in which Natural Selection affects them, is clearly indicated as an integral factor in the evolutionary process. It is the absence of this attribute of universality in any of the supplementary ideas hitherto conjectured by biologists to fill up the gaps that Natural Selection leaves in the logical explanation of Cosmical evolution, that definitely brands them as devoid of truth. For since it is the fundamental axiom of the whole doctrine of evolution that whatever the "modus operandi" of the great process may be, it must be the same throughout the whole world of living things; therefore if there is in the process an agent supplementary to Natural Selection—and the history of humanity assures us that there is—then that supplementary agent must be of a nature to explain the collective development of humanity, as well as to account for the vagaries of the tendency to variation in Nature, which alone makes it possible for Natural Selection to act.

In the light of these considerations, it is easy to see that the perspective in which the biologist views Nature—though it embraces the converging masses of evidence from

many sources, and the long vistas of all living categories in their developmental relations, which are necessary to enable him to certify the fact of evolution—causes him to be entirely nonplussed when he turns his attention to that world of humanity which has been brought into being by the historical evolution of mankind. For here we are actually in the midst of a Generic process, completely illuminated by historical records, which has been operating for many thousands of years; and the Racial movements through which this process has propagated itself are so widespread and vigorous, and have succeeded each other so rapidly, that Natural Selection has neither room nor opportunity to act. If Natural Selection does operate at all amongst the civilised Races, it does so only in a very subsidiary manner; it has not affected in the slightest degree any of the great historical movements of humanity; it has not caused the rise or fall of Empires; it has not built up human character, and it has not even determined the nature of those who have survived the perils of development in the world-drama of human evolution. All this is fully admitted by Darwin himself in his "Descent of Man." Thus it follows that the greater the historical consciousness of the biologist, and the more capable he is of grasping the realities of human existence, the more apt he is to run the risk of violating the fundamental canons of scientific philosophy, if he attempts to trace in this world the pattern of the evolutionary movement. The risk that he runs is of being driven to the conclusion that the evolutionary process in humanity is something quite new, and quite different from that which has been operating throughout an eternity of time in the animal and vegetable kingdoms, and that the whole order of Nature has been subverted by the appearance, for the first time in the history

of evolution, of a new determinant agent. It is such a conclusion that is adumbrated in the Romanes Lecture of 1893, when Huxley admitted that, so far as he could see, there was no getting away from the fact that the cosmic process had been arrested and suppressed, in the limited sphere of human development, by the ethical promptings of the human mind. This conclusion is so stupendously incongruous with the whole spirit of scientific philosophy, and with the whole spirit of Huxley's own work, that at first sight it may appear to precipitate the whole doctrine of evolution into a bottomless chasm of chaos and confusion; and there is no doubt that this momentary failure of the scientific method of thought in face of the human problem is the cause of that strange and unexpected revulsion of feeling which has infected so many minds at the present day, and has produced so rank a growth of fraudulent mysticisms, as to make one wonder sometimes whether we are not drifting back into the mental chaos and confusion of the Dark Ages. But our point of view obviously relieves the situation. It shows that the stumbling block is not really in the nature of things, but is simply the result of the biological perspective, which causes Natural Selection to appear as the one and only determinant of the evolutionary process. It shows that the Generic process, as it manifests itself in humanity, is no new thing in the history of evolution; but that it has been operating in conjunction with Natural Selection throughout the whole eternity of cosmic development, although this operation is not sufficiently marked in the biologist's vision of things to cause him to appreciate the fact. Hence there is here no question of a clashing betwixt logic and the scientific method of thought; only a little confusion on the part of the scientific thinker, resulting from the necessity of explaining the origin

of existent realities in terms of a process which alone could not have produced them.

The more we study the bearings of our postulate, the clearer does it become that it is capable of filling all the gaps that Natural Selection leaves in the logical explanation of cosmical evolution. It renders entirely unnecessary the theory of the hereditary transmission of acquired characters, which has already been condemned by the majority of living biologists. It supplies an adequate cause for all the vagaries of the tendency to variation, without which all biologists are agreed that Natural Selection could not operate. It effectively answers the question which has been often used with deadly effect against the doctrine of evolution; the question as to how any developing mass of individuals succeeded in existing at all during the period of adjustment and adaptation, before the new characters necessitated by the excessive hostility of the environment to the pre-existing condition had time to mature and to become efficient factors in the struggle for existence. For it appears, in the light of our postulate, that every developing mass of individuals possesses an energy of existence and of reproduction far in excess of individuals that are not developing; but more important still, it shows that what starts development is not the destructiveness of the environment, but simply an innate power of growth, dependent on a specific stimulation of the Germ-plasm; so that the initial stages of development do normally occur in the midst of an environment which is not excessively hostile or destructive. Furthermore, it adequately accounts for the existence of characters which may not be of any particular value to the individual in the struggle for existence; for the permanent separateness of all Genera and Species; and also for their enormous number and variety. All these points have been

points difficult to explain on the theory that Natural Selection was the sole determinant of evolution. In the absence of an organic creative element—that is, one that is operative only for limited and recurrent periods—such as is indicated in our postulate, it is difficult to see how Natural Selection alone could have produced that development in separate compartments which we are forced to recognise by the rigid classification of Genera and Species. Nor is it easy to see how, in the absence of an independent creative element constantly furnishing the basis of fresh points of departure for Natural Selection to work upon, an environment which has, after all, changed very little and that very slowly, could have been responsible for the production of such an infinite number and variety of Genera and Species.

However this may be, if we go a little further and, leaving behind us all questions of morphology, address ourselves to the consideration of the social side of animal life, it is certain that we have in our postulate the only theory that accounts satisfactorily for the origin of the conditions that obtain. Social forms of existence are very commonly met with in the animal world; the Ants and Bees furnish us with very familiar examples of completely formed social organisation, and of masses of individuals trained to perfection in the social mode of existence. Now it must be clearly understood that only those qualities which give to the individual, as an individual pure and simple, advantages in the struggle for existence, are preserved, reinforced, and developed to perfection by Natural Selection. In other words, the only possible tendency of Natural Selection is to make the individual more and more selfish and individualistic, more and more capable of maintaining his existence in the solitary state, and more and more incapable of entering into a social combination. How is it possible

to explain, if Natural Selection be the sole determinant of the evolutionary process, the widespread occurrence of the social form of existence in the Animal Kingdom? It is no answer to say that an incapacity for maintaining the solitary state of existence in the face of a hostile environment would necessitate a social combination in order to enable the individuals affected to survive; for if Natural Selection had been efficiently performed, there could be no such incapacity, at any rate in species appearing late in the evolutionary process, because the postulated action of Natural Selection is actually to prevent the existence, the perpetuation, and the further development of individuals afflicted with such incapacity. To say that, late in the history of the evolutionary process, highly organised species have come into existence incapable of maintaining themselves individually in the struggle for existence, is simply to admit that Natural Selection has not been the sole determining agent of the evolutionary process.

Even amongst creatures living solitarily, we meet with perpetuated modes of behaviour which, though obviously of advantage to the individual, can have had no other but a social origin. Take, for example, the prolonged marriage unions which are characteristic of many species, especially in the class of birds. As Dr. Westermarck has pointed out, these marriage unions exist wherever the offspring are incapable in their earlier days of fending for themselves, although the parents themselves are constitutionally incapable of mating except for a definite and limited season of the year; and he argues that these customs must have originated through Natural Selection, in that they were obviously of advantage to the perpetuation of the species, and could not have arisen from the natural tendencies of the parents themselves. This sort of argument is like putting

the cart before the horse. We are asked to believe that originally the parents continued together only so long as the pairing season lasted, that they produced offspring incapable at first of fending for themselves; and that finally, in order to protect this incapable offspring, the species became so affected through Natural Selection as to render the prolonged marriage union a habitual mode of behaviour. The idea is absurd; how did the incapable offspring manage to exist and grow up to maturity before the custom became habitual? Obviously under these conditions, and through the operation of Natural Selection, the species would have ceased to exist long before it had time to habituate itself to a mode of behaviour so repugnant to the physical constitution of the individual. In fact, Natural Selection would have prevented any such species from ever coming into existence at all. That they have come into existence, and have been perpetuated, makes it certain that the prolonged marriage union was "ab initio," a customary mode of behaviour in those species. The question is, how could such a mode of behaviour have originated and become customary, since it could not have sprung from the natural tendencies of the parents themselves, as their physical constitution only renders them capable of mating for a definite and limited season in the year?

From our point of view, these various problems present no difficulty. Because of the unity of the developmental organism, the Genus or Species is social "ab initio"; social necessity makes the marriage union a permanent relationship, as in the case of human society; and this permanent relationship is made a natural one by the change brought about in the physical constitution of the individual through the influence of the Generic Growth. The latter suppresses the physiological rhythm which renders the individual erotic

only for a limited and definite season, and substitutes instead a procreative impulse which springs from itself, and therefore renders the individual subject throughout his existence to those feelings which incline him to exercise the sexual functions. In the period of Generic development, therefore, the marriage union is necessarily and naturally a permanent relationship; and like all other products of Generic development, the tendency towards this mode of behaviour becomes a fixed and hereditary habit in the individual. But if, after the extinction of the Generic Organism, the inherited social organisation is adversely affected by the environment so that it finally disappears, then this original habit will also disappear, and the marriage union become a temporary relationship, determined and limited by an erotic capacity subject to the physiological rhythm of the individual organism. But when there are circumstances that make the perpetuation of the original habit necessary to the individual in the struggle for existence, then either the original habit must be retained, or the species becomes extinct. Thus it is easy to see why, in those species where the offspring are not able to fend for themselves from the very first, the original social habit should still prevail, even though the individual should have become in all other respects a solitarily living creature, and physiologically capable of mating only for a definite and limited season of the year.

Finally, with regard to the artificial selection of the domesticated varieties of animals and plants, it is easy to see, in the light of our postulate, how—once the capacity for development is started in any stock—the breeder controls and shapes this developmental capacity to his own ends. He does so by taking advantage of the fact that it is just those organs and qualities which are preserved in the in-

herited constitution of the individual, that are rendered more prominent and raised to higher levels of organisation by the Generic Growth. He allows only those individuals to breed and multiply that possess in the highest degree the qualities and characters which he desires to perpetuate and to develop; whilst he carefully destroys those that are deficient in them. He thus compels the Generic Growth to develop itself on the lines of an inherited constitution selected by himself, and thereby secures the required modification of the original specific type. He does, therefore, what the environment does in determining the ultimate line of development; but he does it with a far greater force and concentration of purpose, and thereby interferes with the natural form of the process.

But further, there are certain features of this particular process which are extremely difficult to explain without our postulate. In the first place, no new species are ever produced artificially simply by modification of the environment and the judicious weeding out of unfit individuals in the same variety. Nothing approaching in character to a new species is ever obtained apart from cross-fertilisation. But it is not any kind of cross-breeding that is effectual in producing a new species; a breeder may have to experiment a hundred times and more before he succeeds in producing anything which bears the slightest resemblance to a new species. Obviously, therefore, the cause of the new developmentary capacity lies in an affection of the Germ-plasma; and this affection is a specific condition, which does not make its appearance as a necessary result of the ordinary crossing of individuals.

Now what happens when, after such a specific act of fertilisation, a new stock appears capable of being developed into a new species? All breeders are aware of the fact

that, by care and appropriate treatment, it is possible for a time to obtain good results from this stock in the way of variation until a new species is produced. But they are also aware that, after a certain time, no further efforts are of any avail in producing further development. Varieties of the species, differing in superficial qualities of little stability, may be produced by judicious crossing, but the species itself never advances any further. It is quite immaterial whether you have to do with a carrot, a chrysanthemum, a cat, or a dog—the same remarkable arrest of developmental capacity always makes its appearance.

Now what do these phenomena, which have puzzled breeders ever since breeding became a systematic pursuit, suggest? Do they not suggest that, whenever we breed a new stock that is capable of being developed into a new species, this capacity is dependent on the vital growth of a new organic element in the Germ-plasma of the stock? What is the exuberant tendency to variation of a definite and stable type, but the expression of its growth; and what is the disappearance of this tendency, but the expression of its decay and final extinction?

Enough has been said in this chapter to show that the postulate verified in this work in the historical evolution of humanity does embody in one coherent and intelligible scheme the totality of developmental phenomena in all the categories of the living world; and it thus fulfils the final test of any scientific theory of evolution.

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